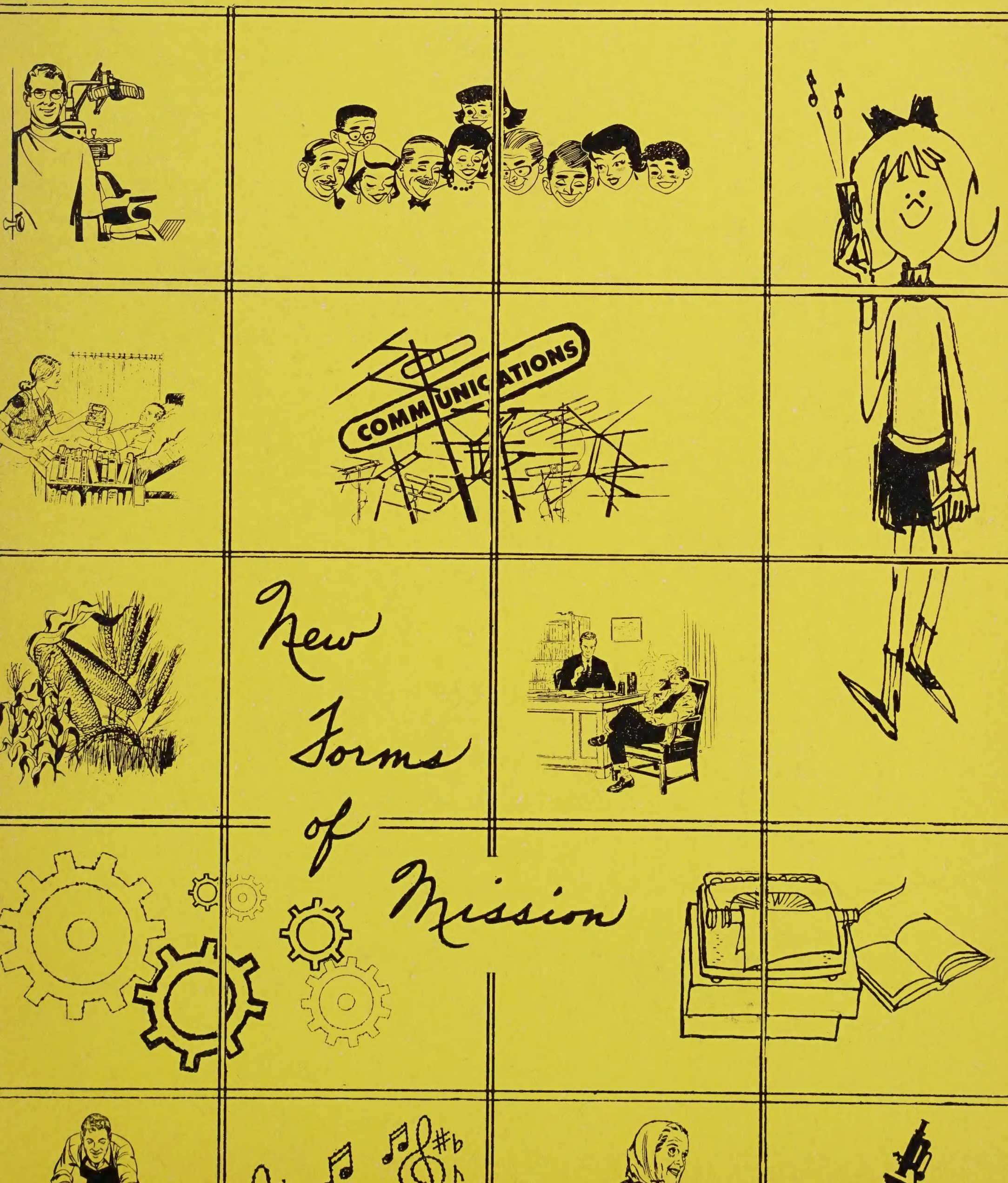
JANUARY 1969

GLAD TIDINGS


COMMUNICATIONS

New Forms of Mission

GLAD TIDINGS

January 1969

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Editor
Helen C. Proudfoot, B.A.

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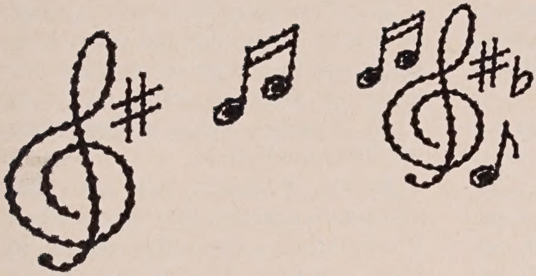


PRAISE THE LORD *with trumpet and harp*

by OLIVE LUCAS

Walking along a residential street in the Kingsway district of Toronto one quiet evening about five years ago, my ears were suddenly aware of an unusual and very beautiful sound. Coming nearer to the source, I discovered that a small choir boy from the All Saint's Anglican choir was walking home from choir practice and singing literally at the top of his voice, high notes of a loveliness which only a boy soprano can produce. This was for me an unforgettable moment. I wished then that the boy's mother could have heard him. Since then I have also wished that his choirmaster could have been within earshot. I am sure that both these people would have been delighted beyond bounds.

This article is directed to those who at this time are beginning to think about their future career. I know that a great many of you are thoughtful young people who earnestly desire to do something worthwhile with your lives, something beyond just earning enough money to provide the sustenance so that you have the strength to earn more money for the same purpose! I know that young people wish to contribute something meaningful to the society in which they live. And so I want to ask you if you have ever considered music as a career. Some of you may exclaim "Music! Surely that is more of an enjoyable 'extra' than a serious contribution to life." Therefore, I will go further and ask you to consider Church music.

Now there are differing opinions as to the importance of the Church itself as we know it today, but this is not the place to enter into discussions on that subject. Most people would agree that a world without the Christian Church — that is, some visible form of the corporate body of Christ — is unthinkable. As long as there is a church there must be music!

To support that last statement refer to the Old Testament, I Chr. 6:31 and I Chr. 15:16, also II Chr. 5:12 and read how singers and instrumentalists were appointed for services of praise and thanksgiving, first in a tent erected to hold the ancient ark and secondly in Solomon's temple. Did some of you think that having a band in church (e.g. with the modern Folk Mass) was something new? Then read about the harps, the cymbals, the lyres and the trumpets of Old Testament days. There was even a director of music, I Chr. 15:22 (R.S.V.) 'Chenaniah, leader of the Levites in music, should direct the music, for he understood it."

We have little record of our Lord's use of music, but there is one significant verse Mark 14:26, which tells us that after the Last Supper Jesus and His disciples "sang a hymn." The fact that they would use music on this solemn occasion surely points to the important place music must have had in their worship.

The organ is said to have been introduced into Christian worship in the seventh century, but it was not in general usage until much later; even in the eighteenth century small orchestras were used to lead church worship. The barrel organ and the harmonium were also in service.

For Presbyterians it is of special interest to know that the great J. S. Bach was in charge of music at the court of Coethen from 1717 to 1723, Coethen being a Calvinistic or "Reformed" state.

It was however, not until the nineteenth century that the Scottish Presbyterians used the organ in their worship. That is not to say that there was no music but apparently the unaccompanied voice was considered to be the purest "sacrifice of praise."

To finish this brief survey of Church music and to bring it right up-to-date, I have asked a few lay people how they feel about music in church in our day. These are some replies:
"It wouldn't be a service without music."
"Young people like lively music."
"In music you can worship together, each taking part."
"Music is love. You can feel it around you, words won't express it."

Now I hope I have made my point that we need music in our church worship and I hope that those of my readers who have musical gifts are persuaded that in the church they can make worthwhile use of their talents.

So who will be a minister of music to supply this universal need? In one of our local churches the minister's wife has to be the organist because no one else is available. In another church school girls have to be enlisted to do their best and I am sure these situations are repeated in many localities.

To those of you who are really interested and want to know what to do about it here are some suggestions.

(1) Do join a **good** choir. Take part, listen, observe. Stay with it, six months is not enough.

(2) Use every opportunity of hearing good choral music, attend festivals, make enquiries about choir training courses. Learn to listen and to be able to pick out different voice parts.

(3) Try to reach Grade IX level of piano before starting organ study (I did all my organ training while acting as organist at my first church). Do masses of sight-reading, especially hymns and church music. Practise stunts like singing the alto while playing the soprano or other parts.

(4) As soon as possible offer your services to a small church. Even if there is little or no remuneration, the experience will be invaluable. "Learning by doing" is the best possible way. Later on you may wish to specialize either in organ or choir training but at the outset a knowledge of both is important. If you decide later to be solely a choir director for instance, a knowledge of the intricacies of the organ will give you a more sympathetic understanding to work in harness with another musician.

There are qualities which will be a great help to you, such as a love of beauty, a love for people, patience, perseverance and — need I say — a sense of humour!

Speaking from my own experience, I can say that my choir work has given me some of my happiest and most satisfying moments. Of course there have been times of discouragement and aggravation but these are far outweighed by those rare pinnacles of achievement and by true understanding and sympathy with choir members, above all by the joy of participating in an offering of beauty in the service of Almighty God.

Thinking back to the beginning of this article, who can judge the influence of beautiful and inspiring Church music and other parts of the church service in the lives of all the little choir boys? Prospective choir directors, do not neglect Junior Choirs! Our hope is in our young people.

Perhaps some of you saw a while ago, a picture in a periodical of a group of young people in a Russian church or cathedral, listening with rapt attention to a performance of one of Bach's choral works. May it not be that Communist young people, and also their counterparts in our Western civilization, will have their perceptions opened to spiritual truths by the means of great music?

* * *

Have you renewed your subscription? If not, put it in the mail TODAY.

ARE WE A "GO" CHURCH?

We keep hearing the words "New Forms of Mission" but are we still thinking "Old Forms"? Not that the old forms are all wrong, but we must recognize that our mode of living has changed in many ways. And we probably all agree that the Church must make its contribution in the changing patterns. But what are we doing about it?

A day or two ago I read an article in the Church of Scotland's magazine **Life and Work.** It was entitled "We Must Go Into High Living", and the writer, R. Leonard Small said, "We, today, haven't got fifty years any more to wait and see things fall into perspective. The world is changing too fast to get away with that. We ought to be looking at what is happening now, and looking ahead with a sense of urgency. Changes are going on all around us, re-shaping the structure of our whole life, affecting the people still in the Church and those outside it too. It is going to make all the difference, twenty, no, ten years from now, how we set about adapting our Church life, here and now."

Mr. Small then gives an example of one way in which he thinks the Church could be entering into the changing patterns. He describes the "multi-storey flats" of his country as "inhuman steel filing-cabinets," and says he would like to see a floor in each apartment block set aside as a community centre with a play centre and a nursery school for small children, a place where social activities might be carried on during the week, with church meetings and Sunday Schools at weekends. The project would have to start with contacting housing authorities and planners.

He suggests too that for each 150 apartments there should be five or six elders, preferably living in the block, possibly co-operating with laymen from other churches, to provide the nucleus of leadership in every kind of Christian activity.

Is this a type of project which the Church could be undertaking in Canadian cities? Apartment-dwellers, we are told, are not good church attenders. We have made surveys and invited them in, but the response has been less than lukewarm in many instances. Is it time we showed the world that we can be a "Go" church and not just a "Come" church? We are told to "Go into all the world and preach the gospel to every creature." We are often very slow in "going". — H.C.P.

* * *

Do you have comments on specific articles or features? Write and tell us about it. —H.C.P.

PERSONAL BIBLE STUDY

related to the study in the Adult-Youth "New Forms of Mission" packet entitled

"NEW ACTS IN MISSION IN THE COMMUNITY"

This exercise is prepared to help you study a portion of scripture. If you have already used the material on Mission in the Community in your group this will supplement your study. If your group has not used it yet, after filling in the spaces you should go to your group better prepared.

READ CAREFULLY — I John 3:16-24

remembering that this letter is considered to answer the question "What is God like?" by suggesting the answer may be found in looking at Jesus Christ.

Describe the kind of love being spoken of in verse 16 ....
....
....

What are you called upon to do in practical terms since most of us may not be called upon to actually "lay down our lives for the brethren"? ....
....
....

List the needs of people in your neighbourhood ....
....
....
....

Which of these needs can you do something about? ....
....
....

List the ways in which you are tempted to substitute words for action (3:18) ....
....
....
....
....

How do I know that I am "of the truth" and how can I have "confidence before God"? (3:19-22) ....
....
....

Write verses 23 and 24 in your own words ....
....
....
....

PSYCHIATRY and the responsibility of the CHURCH

by DOREEN MORRISON, Reg. N.

There are many people who never see a psychiatrist but instead take their psychiatric problems to their own family doctor, and there are still many more who never see either of these two professional people. Specialists could not see all the patients with psychiatric disorders in India. For the millions of population there would probably be about 300 psychiatrists. Nearly 50% of the patients going to the family physician are suffering from illnesses which are functional. It does not matter whether it be organic or functional; the result is the same — a sick human being. In this picture where is the responsibility of the Church? Should it not have a role? What are we doing to prevent the picture which we see above?

The practitioner is far too busy. First, his attitude is very important. He must establish good interpersonal relationships or rapport with his patient and family. He must be sensitive to the patient's needs, be willing to sacrifice time to listen, to wait in silence giving undivided attention, desiring to help, respectful of facts of the patient's life which are personal, and having a genuine interest and concern for the patient's health and happiness. He must also be able to observe and evaluate situations and be able to explain how emotions can influence the functions of the body whereby the patient may be helped to understand and accept what has happened within himself.

Patients are usually best treated as ambulatory patients making regular visits to the doctor. Effects are best when therapy can be started as early in the illness as possible. Aims will be made to gain confidence and trust so the patient will express his sensitive or anxious feelings and his experiences. As he learns to talk and share his problems, healing will take place. Gradually he will gain security, freedom from anxiety and be able to meet stresses and problems better. Simple analogies will be used to explain the nature of his symptoms. Through reassurance and persuasion he will be helped to relinquish problems which he has and give up symptoms.

Therapy must be educative and

supporting to the patient — social and environmental manipulation may be necessary for prevention of further tension. As long as problems or symptoms remain there can be no cure. It is in this therapy that social services and the Church should be available. Active co-operation is necessary for the welfare of the patient. Religion reaches the very bottom of the heart and human motivation. Many problems of character, personality, or the meaning of life are best understood within a framework of values which has developed from religious beliefs.

Many of our Christian families live several miles away from our Church centres, other Christian families and friends. Some are in areas where there have been no converts at all and other areas have a few scattered families. Our Christian families are Bhils or Bhilalas who have ancestors who are animistic, believing in spirits. Many of our women folk are often left alone with small families except for a village watchman who is appointed to care for any errands or needs. The men are frequently away at camps, conferences, classes, meetings or Church Council. In recent months we have been faced with famine and drought and food has been very scarce which has encouraged looting and thieving. Many of our workers have very scanty salaries and incur illness quite frequently due to inadequate diets and close contact with disease. In an isolated village there are no other medical facilities except the witch doctor unless the villagers travel by foot 10 to 15 miles to the local Government hospital or Christian compound.

In India marriages are often arranged by the parents of the husband and wife. This arrangement provides little opportunity for seeking compatibility before marriage. Women are often left to live very unhappy lives. Many of our families who are very keen Christians do labour most diligently day by day. But still there is much stress and strain borne upon them. It would take an extremely well-adjusted family to carry on happily under some of the conditions mentioned above.

Beyond the prevention of further problems of tension is the need for the Church to seek ways of preventing the first occurrence of anxiety and strain. Why should members of our congregations become mentally ill? Is not the Church a caring community? The Church — the minister — the doctor — nurse — social worker — the strong — should bear the burdens of the weak. Those who are troubled should find wholeness of life in the Church as a therapeutic community. But are we therapeutic or full of judgment and condemnation? Many people who could seek a minister for help will wait until it is necessary to see a doctor instead because they are afraid of being condemned. Our efforts need to be directed less at judging one another and more at redeeming each other in Christ.

St. Andrew's Homes,
MONTREAL

By GRACE HENRY*

Fourteen years ago at Christmastime the Guild of Knox Crescent and Kensington Church in Montreal decided to do something about the lack of care for elderly people and put aside $500 to start a fund for this purpose.

Permission was granted by session and presbytery to raise money for the project and soon all the women of the Montreal Presbytery were actively engaged in the work and the boards of a few Churches contributed generously.

After much visiting in other Homes and much house-hunting, a large house with grounds was chosen.

At this point the descendants of the Benny family donated a piece of land on Cavendish Boulevard in the west end of Montreal. It was then decided to wait for more money and to erect a new and larger building.

A counselling committee was appointed by presbytery, a Charter was obtained from the province and architectural plans were prepared.

With the gift of land and $100,000 raised, an application for a grant was made to the province. Under the premiership of the Hon. Paul Sauve, $75,000 was awarded to the Home.

The money continued to come in and the Benny family furnished a mortgage loan of $50,000 at three

A group of Benny House residents of St. Andrew's Presbyterian Homes Inc. The east wing is seen in the background.

percent. This loan was repaid in two years, due to the many gifts and legacies which were received.

The Women's Missionary Society W.D. contributed $11,500 to the Furnishing Fund from a Montreal legacy.

The Home is administered by a Board of Directors, elected annually from members of the congregations. It has two auxiliaries, an afternoon one which provides comforts and entertainment for the residents, and an evening one which raises money for nursing care.

It is serviced by housekeeping and laundry maintenance companies and thus requires less space for staff quarters and much less trouble with engaging help.

The Home was opened seven years ago and accommodates fifty residents with the average age in the eighties. There are two large sitting rooms, a large hobby room, a large dining room with little tables for four and a laundry for the personal use of the residents. The living rooms are half-way in height between the bedroom floors so that there are only a few stairs up or down. The Patio and West Wing cannot be seen from the street and there is plenty of land for the addition of a Nursing Centre which is now under consideration.

On Sunday afternoons tea is served in the upper lounge and is provided by the ladies of a different Church each Sunday throughout the year. The residents join in the social activities of the auxiliaries and the Open House Reception of the board.

There is a loom in the hobby room and lessons are provided each Friday by a member of Knox Crescent and Kensington Church. Also, in the hobby room there are books, a shuffleboard, a piano and a loud speaker. There is a TV in each lounge and a piano in one.

Artists in many fields contribute to the entertainment in "Benny House". Some come regularly with beautiful travelogues, some with paintings and many with music.

The Rev. and Mrs. J. E. Smit, retired missionaries, both in their nineties, celebrated their 60th wedding anniversary there and had a dinner and reception.

A Presbyterial Vice-President and former member of the Board has formed a W.M.S. Auxiliary in the Home and provides speakers for the meetings.

Cars are provided for Church Service on Sunday mornings and Mr. Smit conducts an evening service.

I met an old lady on Sherbrooke Street who was having a little difficulty on some ice and stopped to help her. Pointing with her cane, she said, "I live in that Home over there. It is a wonderful place. You should come to see it some time!"

*** Mrs. W. R. Henry, President of Montreal Presbyterial, without whose undaunted spirit St. Andrew's Homes perhaps would not exist today.**

by HELEN C. PROUDFOOT

Nancy Edwards reports . . .

If you have used the recording in the mission study this year, you may want to know something more about Nancy Edwards and her radio interviews. The editor went to visit Nancy and turned the tables on her by interviewing the interviewer.

The Berkeley Studios, where Nancy Edwards has her office, is located in an old red brick church on Queen Street, east of Ontario Street, in the Cabbagetown section of downtown Toronto. Most of the stores and banks in the area are old with some of the businesses standing on the same sites with the same owners for as long as forty years. A block away are the Moss Park and Regent Park low rental apartment developments. The little restaurant where we had lunch is operated by a Greek family and the young man who served us had only been in Canada a very short time. In the bank on the corner, an old-style one, Nancy did not miss the opportunity of speaking to the new teller and discovering that she was from Taiwan and this was her first day on the job.

It's easy to see that Nancy is interested in people, and the same kind of loving concern for people which is evident in her radio interviews which she sometimes calls "The People Show", is an essential ingredient of her personality as she meets and talks with people in her everyday activities.

Nancy's parents were both born in Wales so it was a natural thing that they were a singing family. Mr. Edwards was the precentor in the church the family attended. Nancy was born and grew up in Vancouver. Each year she and her two sisters took part in the "Eisteddfod", a Welsh musical competition. They tell her she won her first $5 at the "Eisteddfod" when she was five years of age.

Like her older sister, Nancy took elocution lessons and took part in many one-act plays. Then she decided to become a singer and studied voice for eight years. She says she gained a great deal of experience doing solos at concerts and in churches throughout the city of Vancouver, but it was rather unprofitable financially for at that time no one thought to even pay bus fare when someone like Nancy performed.

While in her teens, Nancy became involved in young people's groups in the church and while attending a young people's convention heard about training for women. She graduated from Covenant College in Toronto, became interested in rural work, and after spending some time in Winnipeg as a home missionary and deaconess, she was sent to Twillingate Presbytery in the northern part of Newfoundland with headquarters in Gander. There were not many roads in Newfoundland in those days and the radio was a very important medium of communication for the people. It wasn't long before Nancy was being asked to fill in on morning devotional and other programmes. While there, she broadcast on most of Newfoundland's radio stations and on the invitation of the manager of the CBC station in Gander did some international broadcasting.

The next step, in 1956, was a broadcast called "Tell Us a Story" and later "When a Child Asks" sponsored by the United Church of Canada. The latter was a two-minute dramatization of a children's question period and discussion with parents, broadcast one day a week over an eight-year period.

Change is important in a medium like broadcasting, so two years ago the programme "Nancy Edwards Reports . . . " was launched. It is carried under various titles by the more than sixty-five radio stations across Canada to which the tapes are sent regularly. Each programme is under three minutes in length and there is one aired Monday through Friday of each week of the year. In the information sent to the radio stations, the tapes are described as "featuring topical comment and interviews with people of interest in the helping professions . . . The accent is on family life and social concern."

In looking at the names of people whom Nancy has interviewed, I wondered how she justified with her Christian vocation an interview with a certain individual whose name I saw there. But then I listened to the tape she had made and found that she had by a simple question discovered the innermost feelings of that person and realized he too feels a responsibility for his fellow human beings and in some way he is trying to work this out in his own vocation and life. Because Nancy has the talent and personality to discover this in people, she never seems to be at a loss for subjects. She cannot work more than a month in advance because her topics are current, but she is alert to every lead on a possible interview and doesn't hesitate to follow it up.

I asked her what was the most

It is Nancy Edwards' voice you hear publicizing the World Day of Prayer each year on radio, and in the filmstrip entitled "Together in Christ for Worlds Apart" which has recently been produced by the Women's Inter-Church Council of Canada.

interesting interview she had done and she told me of several, including one with Donald Swann of Flanders and Swann fame. It took place when he was in Toronto performing in "At the Drop of a Hat", and Nancy heard that he had compiled a book of carols entitled "Carols Around the Year." It seems that when Mr. Swann asked Nancy what type of interview she wanted, and she told him she would like to know something of his background, why he went into show business, etc., he sounded very disappointed, and said he had hoped for something deeper. Of course, this was just what Nancy wanted and the result was she booked piano and studio facilities at RCA, and taped a very interesting story for "Nancy Edwards Reports . . .", which the CBC carried on "Christian Frontiers."

Among the most interesting interviews she has had Nancy told of one with a French-speaking Protestant Children's Choir and the minister leader in Quebec. Nancy was particularly intrigued when the choir sang one of their songs to a Welsh tune learned by the young minister at a former mission field. Then there was the interview with an elderly blacksmith in a small town in the Ottawa valley. As the interview, which was being done in front of an audience, was about to be concluded, he drew from his pockets tiny replicas of his blacksmith tools which he had fashioned himself. She told me too of interviews with Mrs. Martin Luther King, Dr. Akanu Ibiam, Dr. E. H. Johnson, Dr. Jean Vanier, and Ed Sullivan.

Three minutes or less sounds like very little time, but it's just long enough that a busy housewife or a salesman in his car can take the time from her or his day's schedule to hear what is being said by Nancy and her guest. And if you are interested in and concerned about people, you will tune in again the next day for "Nancy Edwards Reports . . . "

Last autumn she received Honorable Mention in the Memorial Awards of the Canadian Women's Press Club.

Do you hear her in your community? Ask your local radio station about it.

U.N.A.

Mrs. P. W. Murray of Kars, Ontario, represented the Council Executive of the Women's Missionary Society, W.D., at the Annual Meeting of the United Nations Association in Canada, held at Carleton University, Ottawa, in July. She reports as follows:

"The Status of the Canadian Indian"

On a panel on "The Status of the Canadian Indian," Chief Andrew Delisle, Caugnawaga, Mrs. Marjorie Perley, New Brunswick Human Rights Commission, and Mr. Xavier Michon, Indian Youth Friendship Centre, Port Arthur, were the panelists.

In this panel the members spoke with heat and a note of bitterness and perhaps despair. Some of the statements made were: 1. In making decisions pertaining to the Indian, there is over-participation on the part of the white man, and under-participation on the part of the Indian; 2. There is reluctance of employers to hire Indian labour; 3. Indians are exploited when they do get jobs; 4. Indians are lacking in education; 5. There is a growing sense of despair after 400 years of a dispossessed people; 6. Indians lack pressure groups; 7. White people encroach on the Reserves; 8. There is inadequate medical attention on the Reserves; 9. Indians on Reserves do not vote (Chief Delisle said that he urged his people not to vote); 10. Indians are unaware of world affairs; 11. "Might makes right in Canada"; 12. Documents concerning the Indian carry no weight; 13. There are many dropouts in school because there is a great need of half-way houses probably best situated on the Reserves.

A resolution was passed urging the Canadian government to reconsider the position of the Canadian Indian.

"Hate Literature, Genocide, and Bill S-5"

In a panel on "Hate Literature, Genocide, and Bill S-5", Mr. Mark McGuigan said, "Hate is the predominant factor in the world today." Group rather than individual hatred is the most serious problem in race, colour and religion. Bill S-5, which has been before the House since May 6, 1967, is an Act to amend the Criminal Code in this regard. He admitted that legislation cannot solve the problem of hate literature, but it can be an educative force. Mr. Sydney M. Harris, Q.C., defined "group" as one of colour, race, religion, and ethnic origin. Against the Bill, Professor Walter Tarnopolsky, dean-designate of Windsor University, said it encroached on freedom of speech. Professor Harry Arthurs of Osgoode Law School said he felt the good sense of the Canadian people would know what to do with such literature. "Speaking openly does not drive little men underground."

by MARY E. WHALE

Accepting responsibility for A.C.C.I., L. to R., Mr. Rahamat Khunji, Manager, Economic Development programme; Mrs. Fazal Masih, Acting Director, Nursing Education; Miss P. Brown, Manager, Abey Memorial Children's Nursing Home and School hostels.

"IN INDIA WITH MARY WHALE"

CHANGE—A Matter of Faith

"I, as Chairman of the Canadian Presbyterian Mission Council which has decided to transfer its work to other bodies, would on behalf of the Council at this time request you to express your willingness to accept the full transfer of all these matters of responsibility, decision-making, work and funds, formerly carried by the Canadian Presbyterian Mission Council."

The Rev. J. W. Milne read these words from the printed programme of the Inaugural Service. There were appropriate responses on the part of Church Council (presbytery), the Administrative Council for Christian Institutions (A.C.C.I.), and the Mission Committee. Thus was the regime of an all-Canadian Mission Council at an end and three administrative structures commissioned to take over duties it once had held.

It is not my intent to describe that meeting in full. I hope soon in these pages that an Indian voice — one from this area will be heard giving his or her thoughts on the structural changes.

These days in India are allowing me to see at first hand the meaning of change which is not just reflected in changes of structure and title. As the Indian folk take more and more responsibility there must come into our understanding, the need for prayer for our friends and colleagues here. Several people — Indian heads of departments, have said: "We can do the work, but making the decisions is the difficult part." In one place the folk truly believe that God will lead them, but they are praying that the missionaries will always be around to help.

In both fields machinery is being put in order, and plans are being made for the possibility of missionaries having to leave and foreign funds being cut off. I find myself thinking that the situation narrated by Luke in his Gospel (22:24-34 K.J.V.) has some application here. There will be temptation to have the "greatest" places — there will be lack of understanding of what the Master's Kingdom is. There will be those who will feel as Peter did that he can go anywhere for Jesus — "even to death" — and will be tempted to deny their Lord. The Master's prayer for Peter: "that thy faith fail not: and when thou art converted strengthen thy brethren" is a prayer I must pray for the Christian leaders in this land.

That does not mean I fear for their ultimate victory. God will look after them. He has been looking after them as they have steadily learned the basic techniques of their various tasks. They are ready for the change in responsibility from a technical point of view. The question that is raised concerning the maturity of the Indian folk for both spiritual and material decisions I do not consider a valid question now. I feel that I need to ask myself whether my faith is strong enough to believe that I can resist the temptations that the disciples of old had. Am I content to take whatever place God has for me in the scheme of things — and not worry if someone has a higher place? Can I follow the Master anywhere, even to prison? These questions have been in my mind as I have talked to both Indian and other folk here. I wonder whether a study of that passage in Luke (22:24-38) might not allow us to pray with deeper understanding, for our discipleship at home and abroad.

There is much to do here in India. There is the responsibility of making the right decision about property. At the moment there are court cases in the making about disposition of property presently owned by our Canadian Church and being prepared to be either sold or turned over to an Indian Trust Association. The lack of trust among people throughout all of India is a problem which affects all of life here. The faith we have as Christians must have an ingredient, namely: that we can be taught to have faith in one another — and conversely that we are worthy of our neighbour's trust. Christians do have that reputation here for trustworthiness — but there are lapses. The whole material side of the life of the Church must not be a temptation to its members. Thus each task needs to be seen not just as a job, but as a vocation. A teacher's responsibility is deeper than putting the curriculum before students. The medical people treat each person — not just for a disease of the body but endeavour to understand the whole person. The folk working in economic development are teaching ways of always having bread and water but their handling of material things is to show them as tools for a better understanding of God as Creator and Redeemer.

This is the requirement of leadership here. Have we achieved that requirement in Canada?

An era has ended in Christian missions in India. No amount of nostalgic recall of days of pioneer missionaries can change this fact: what God planted through His servants these past eight or nine decades is bearing fruit. Today there are many difficulties and indications of more for Christians. Our Lord did not promise freedom from problems: "In the world you will have trouble, But courage, the victory is mine: I have conquered the world." (John 16:33 N.E.B.)

A young enthusiastic Bhilala doctor is working hard and alone in Jobat Hospital while Dr. Daniel is studying in Britain. His enthusiasm is challenging and warming. Last night a group was gathered in this house in Barwani. It comprised Hindi and Christian — Roman Catholic and Protestant; Indian, Swiss, Canadian; doctor, lawyer, civil administrator, contractor, teacher, housewife, nurse, pastor, evangelist. The conversation, largely on India, contained references to God's power at work through Christian people. In a closing prayer, Pastor Jalal Masih Daniel gave thanks to God "for times of fellowship like this" and prayed for His blessing on us all.

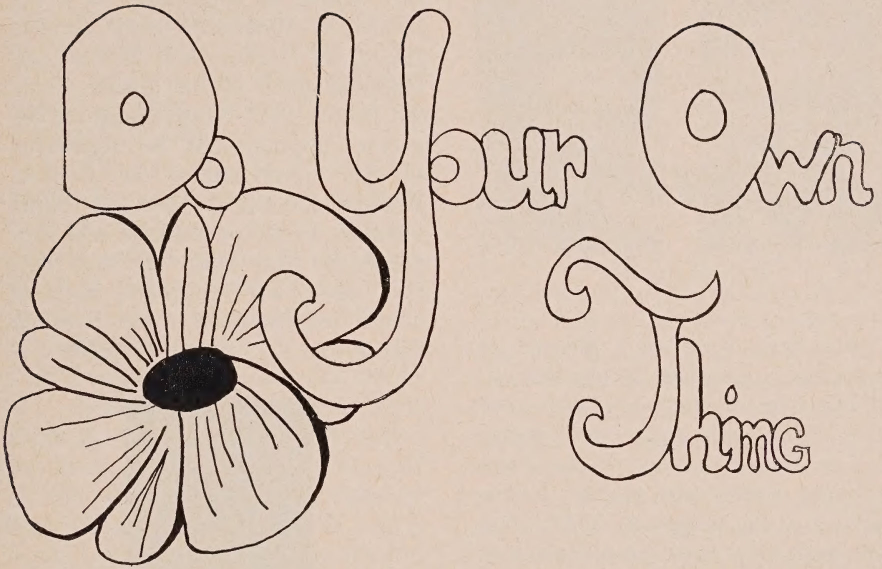
Jesus said: "I have prayed that thy faith fail not."

SYNODICAL GIVINGS

JANUARY - NOVEMBER 1968

	Objective	*Givings*
British Columbia	$ 21,736.00	$ 12,807.50
Alberta	21,869.00	9,187.75
Saskatchewan	13,927.00	8,030.10
Manitoba & Northwestern Ontario	19,209.00	7,230.74
Hamilton & London	160,930.00	82,702.93
Toronto & Kingston	174,439.00	90,900.00
Montreal & Ottawa	81,240.00	45,148.22
	$493,350.00	$256,007.24
Special Gifts		8,854.88
Total Expenditures to date		$388,777.47

WATCH FOR



contest for teens concerned about
Christianity and the world.

Think now of ways to express your feelings
in a creative poster.

Details of contest will be printed in next
month's *Glad Tidings*.

NATIONAL STAFF NEWS

Mr. and Mrs. Hall

We have been very pleased to welcome as members of our National Department staff, MR. AND MRS. C. E. HALL, who took up their duties as house parents of the Presbyterian Fellowship House, Prince Albert, at the beginning of October. Mr. and Mrs. Hall, who farmed in Manitoba for a number of years following their marriage in 1932, were active members of the Lutheran Church. In 1955 they moved to Virden, Manitoba, where Mr. Hall operated a farm implement business. There they joined St. Andrew's Presbyterian Church and served actively in the work of that congregation. Because of previous experience as a lay preacher, Mr. Hall was called upon to do supply preaching within Brandon Presbytery. This led to him taking up the work of a catechist within our Church on a full-time basis in 1961. Since that time he has served in this capacity, with the exception of three years, when for health reasons, he was unable to continue. As a catechist, he ministered to the congregations of Hartney and Melita, and Dauphin prior to his illness. From the fall of 1965 until taking up his present appointment, he ministered to the congregations of Lenore, Breadalbane and the Birdtail Indian Mission. In all his work he was supported by Mrs. Hall. Mr. and Mrs. Hall have two daughters, both of whom are married. One lives in Virden and the other in Calgary.

Miss Smith

MISS SHEINA SMITH joined the National staff in mid-September. Miss Smith was born in Greenock, Scotland, where she received her elementary and high school education and also apprenticed in engineering. On emigrating to Canada, she settled in Ottawa and became a member of St. Giles Presbyterian Church. Feeling called to work within the Church she entered Ewart College in the fall of 1965, and graduated in May of this year.

As a student deaconess Miss Smith served in two summer appointments, one in Calgary Presbytery and the other in Brandon Presbytery. Because of a particular interest in the work with the Indian Canadians, she was appointed to Sioux Indian Village, near Portage la Prairie, Manitoba.

To Mr. and Mrs. Hall, and Miss Smith has been given the difficult task of ministering mainly to peoples of Indian origin. It will mean much to them to have the assurance of the prayer support of our Society's membership.

We would like to pay tribute to MISS MARGARET LOVE, who after more than a dozen years of faithful service has retired from the staff of the Cecilia Jeffrey Residence. Miss Love first went to "C.J." as a teacher and was responsible for the beginners class — Grade Zero — for a number of years. It was a joy to see her with these young children, many of whom faced tremendous adjustments as they left their families and homes with such a different way of life, to enter a residential school. Her love and concern for these little ones was very evident and the children responded warmly to her. When the process of integrating the residential class rooms with the public schools in Kenora was completed, Miss Love withdrew from her teaching profession and served on the staff of the residence until her retirement in August last. The contribution which she made to the work among the Indian students during her years in Kenora cannot be measured. It is, however, sincerely appreciated. Our best wishes go to Miss Love, with our prayers for a happy and healthful retirement in her home town of Ailsa Craig, Ontario.

NEWS

- Dr. Joseph L. Hromadka, leading Czech Christian who holds the Lenin Prize of International Friendship and Peace, has notified the Soviet Union that its occupation of his country has produced in him "a feeling of disappointment, regret and shame."
- Almost one-fifth of the approximately 250 voting delegates to the 1970 Assembly of the Lutheran World Federation will be young people between the ages of 18 and 25 years. Prior to the Assembly, a youth conference will be held to brief the young people on issues to come up for discussion.
- An increase in the number of refugees from Czechoslovakia seeking asylum in Austria has led the World Council of Churches' Service to Refugees to appeal to its related agencies for $20,000 to provide emergency service for them.
- The World Council of Churches appealed September 9 for $100,000 from its member churches and their related agencies to finance a share in a relief programme for victims of the recent earthquakes in Iran.

SHALOM BE WITH YOU!

This greeting has been in common use since biblical times among people of the Judaeo-Christian tradition. Shalom! Peace be with you. It is much more than a formal greeting. It represents a concern for one's total well-being.

The 1969 Presbyterian Calendar attempts to bring out something of the depth and richness of this meaning and to relate it to the mission of the Church. Contrary to popular thinking its meaning is not static but dynamic and involves the releasing of the full power of God in the life of the world through people who actively participate in faith.

The purpose of the Christian mission is to establish God's Shalom. This is not the peace of the rocking-chair or the mere absence of conflict. It is the peace that flows as a river, filled with power and movement and purpose; the goal towards which God is working in human history, and embraces all aspects of life in the struggle for mature living.

Shalom includes righteousness, right living, in the midst of sin and depravity. It includes trust and fellowship in a world of emnity and discord. The establishing of Shalom includes the ongoing work of reconciliation and Christian service in the face of human need everywhere.

Thus the whole fact of Shalom is a call to mission in our time; not an invitation to cloistered activities, but a summons to join God's action in the world of people. It is a challenge to get involved for God's sake and humanity's in social happenings at the deepest level that God's Shalom may be known and realized.

The pictures month by month try to depict the various aspects of this theme. They are symbolic and will have to be studied in conjunction with the picture caption and the accompanying scripture verse. Perhaps the focus of them all is in the reproduction of the painting "The Descent from the Cross" by Rico Lebrun which suggests the cost of Shalom paid by our Lord who is himself our Peace. For many years the crucifixion occupied much of Lebrun's thought and this painting he said was prompted by the "constantly repeated history of man's blindness and inhumanity."

No one has stated our theme more forcefully or more adequately than the apostle Paul who writes, *"For his is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one spirit and to the Father." Eph.* 2:14-18.

May we press forward...in 1969

by MABEL F. McCUTCHEON

January, month of beginnings — a new 'year date' on our letters and on our cheques — a few New Year Resolutions — a look back at the year that has just ended — and likely a new budget for our household finances in 1969!

It is natural to take a look at how we plan to spend our money and I'm speaking as a Christian to fellow Christians. God expects us to be honest with Him as well as with our neighbours. Do we set aside the money for the Lord's work first in our budget planning or do we give Him the left-overs? Do we ever hum blithely "and the least you give for Jesus will be precious in His sight," forgetting that the widow's mite was *all* she had, much more than we are likely, or asked to part with.

January is the month when we present the Estimates for 1969 to you. These were accepted at the 1968 Council meeting as the plan for spending in 1969. They are our Budget for the year — yours and mine. They are the guide lines for the work we would hope to do as a Society during the year. I know that some of you will just look at this plan and say "surely no one expects us to read through all that stuff!" But I sincerely hope and pray that everyone who contributes to the work *will* study these pages — get to know the names of our workers — those who are, you might say in the front lines — those whom we have sent in *our* place to do *our* work.

When we think of the tireless, unselfish effort being expended by our workers, surely we can spend a little time studying the Estimates — our plan of action. Is it too much to ask also that we pray often regarding our own personal share in making this plan come true?

Let us also pray that in this year of 1969 we may "grow in grace and in the knowledge of our Lord Jesus Christ" — that our love for Him may be deepened and through this our love for others may grow to such an extent that the Estimates of our Women's Missionary Society may be received with rejoicing. May we press forward to do more in the service of Him who loved us and gave Himself for us.

W.M.S. ESTIMATES FOR 1969

NATIONAL MISSIONS — Executive Director, Miss Giollo G. Kelly, B.A.

CHINESE IN CANADA

Montreal, P.Q.: Miss Hazell Davis, Mrs. Yew Fin Tam Hu, Miss Betty Lam.
Toronto, Ont.: Miss Margaret Near, M.A., Mrs. Grace Wong.
Vancouver, B.C.: Miss Ruth Yeandle (part-time), Miss Annie Wilson, L.L.C.M., Mrs. Angela Fong-Sang, Kindergarten Assistant and Grant to Chinese Church (paid from Kindergarten fees)
Victoria, B.C.: Miss Catherine Watson, Miss Fanny Tse, Grant to Chinese Church (paid from Kindergarten fees) $36,300.00

HOSPITAL VISITORS

Vancouver, B.C.: Hospital Visitor.
New Westminster, B.C.: Mrs. Roy Mercer (part-time).
Edmonton, Alta.: Hospital Visitor.
Winnipeg, Man.: Mrs. G. W. Bradley.
East Toronto, Ont.: Mrs. D. Livingston (part-time).
London, Ont.: Miss Lila Schneider.
Montreal, Que.: Mrs. W. B. Leatherdale (10 mo.—$3,000 per ann.) $16,200.00

DEACONESSES

Presby. of Westminster, Mary-Lou Funston; Kamloops, Miss Annabelle Wallace; Peace River, Miss Dorothy Knight; Red Deer, Deaconess; Calgary, Miss Ruby Walker; Northern Saskatchewan, Miss Heather Tourangeau; Assiniboia, Miss Patricia Rivett; Brandon, Miss Diane Tait, Miss Sheina Smith; Winnipeg, Miss Iris Ford, Miss Dorothy McCombie; Hamilton, Miss Evelyn Murdoch; Temiskaming, Miss Shirley Cayley; East Toronto, Miss Ellen Channon, Miss Lillian Reay, Miss Margaret Avison; Peterborough, Miss Margaret Balderston; Montreal, Miss Lois Cooke, Miss Ann Drummond $64,200.00

INSTITUTIONS

Presbyterian Fellowship House, Prince Albert, Sask.: Mr. C. E. Hall, Mrs. C. E. Hall, Summer Relief.	
Presbyterian Fellowship House, Winnipeg, Man.: Mr. A. Beattie, Mrs. A. Beattie, Summer Relief.	$11,900.00
Executive Director — Salary, Expenses; Secretary, Mrs. Agnes Collier — Salary	11,300.00
Maintenance of Missionary Vans	1,500.00
Student Deaconesses	4,000.00
Transportation of Summer Workers	800.00
French Work — Secretarial Assistance	1,200.00
Deaconesses Field Expenses	9,500.00
Transfer expenses of National Staff	500.00
Contingency	1,500.00

Total — National Missions **$158,900.00**

OVERSEAS MISSIONS — Executive Director, Miss Mary E. Whale, B.A.

INDIA

Jhansi Field—Helen MacDonald Memorial School		
Salaries: Miss Edith Magee, B.A.; Miss Margaret Leask, B.A., B.Ed., M.R.E.; Miss Diana Wadsworth, B.A., M.Sc., M.R.E.; *Miss Eleanor Knott, B.H.Sc., M.A.	$13,150.00	
General Conduct of Work: Educational; General Maintenance and Repairs; Medical Assistance	10,050.00	
Mission Administration: Travel, Postage, Cables, etc.; Grants and Donations; Maintenance of Missionary Residence	150.00	$23,350.00
Bhil Field		
Salaries: Miss Mary Sherrick, B.A., B.Ed.; Miss Beatrice Scott, B.A.; Miss Margaret Kennedy; Miss Agnes Hislop; Miss Pauline Brown, Reg.N., B.Sc.N.; Miss Ida White, Reg.N.; Miss Doreen Morrison, Reg.N.	26,834.00	

General Conduct of Work: Evangelistic; Mobile Medical Units (2); Education — Schools and Hostels; M. G. Abey Memorial Home; General Maintenance and Repairs; Mission Administration; Christian Education; Language Study	$22,276.00	$49,110.00	
Co-operative Work: Vellore All-India Christian Medical College—Staff Needs (1); Indore—Graduate School of Nursing—Director's salary—Miss Sushila Patras	4,700.00		
Participation in Co-operative Institutions in India:			
Ludhiana Medical College—Maintenance	2,750.00		
Vellore Christian Medical College—Maintenance	1,580.00		
Allahabad Agricultural Institute	500.00		
National Christian Council of India	200.00		
Serampore Theological Training College	350.00		
Landour Community Hospital	145.00	10,225.00	
INDIA TOTAL			$82,685.00

GUYANA

Salaries: Miss Margaret Ramsay; Miss Merle McGowan; Miss Athalie Read	$10,800.00	
Field Expenses—Mission: Missionaries' Rent; House Maintenance (Vryheid's Lust); Travel	1,850.00	
Field Expenses—Church: Leadership Training—Church Schools	60.00	
GUYANA TOTAL		$12,710.00

NIGERIA

Salaries: Miss Agnes Gollan, B.A.; Miss Dorothy Bulmer, L.R.C.T.; Miss Elsie Taylor, Reg.N.	$10,300.00
Field Expenses—Mission: Car Allowance and Travel; Training Courses; General Maintenance and Repairs; General Expenses; Contingency	1,600.00

Field Expenses—Church: Grant for Medical Work (Salary for Nigerian Nurse)	2,500.00	
NIGERIA TOTAL		$14,400.00

FORMOSA

Salaries: Miss Isabel Taylor, A.T.C.M.; Miss Diane Petrie, Reg.N., B.Sc.N.; Miss Louise Gamble; *Miss Rose Chambers, Reg.N., B.Sc.N.	$12,350.00	
Field Expenses—Mission: Field Work and Travel; Rent; Mission Administration; Language Study; Contingency	2,750.00	
Field Expenses — Church: Women's Committee — General Assembly; Mountain Work Committee; General Assembly Office; Hsin Chu Bible School; Evangelism (Women's Work North); Taiwan Church Press	4,755.00	
FORMOSA TOTAL		$19,855.00

KOREAN CHRISTIAN CHURCH IN JAPAN

Salaries: Miss Mavis Hyndman	$3,300.00	
Field Work—Mission: Administration (Rent, travel, etc.)	1,650.00	
Field Expenses—Church: Salaries for Deaconesses; Grants to Christian Education, Young People, Women's, Welfare and Study Departments, Christian Literature Committee and Scholarship Committee; Organization and Administration: General Secretary, Christian Education Secretaries, Kindergarten Teachers, Housing for Christian Education Secretaries	6,500.00	
KOREAN CHRISTIAN CHURCH IN JAPAN TOTAL		$11,500.00

MISSIONARIES' EXPENSES

Returning to fields: Miss Doreen Morrison; Miss Dorothy Bulmer; Replacements going to fields (4)	$4,750.00

Coming from fields: Miss Isabel Taylor; Miss Rose Chambers; Miss Louise Gamble; Miss Athalie Read (one way); Miss Beatrice Scott	$3,350.00		
Cost of Living in Canada: Miss D. Morrison (5 mos.); Miss I. Taylor (6 mos.); Miss A. Read (5 mos.); Miss B. Scott (7 mos.); Miss R. Chambers (6 mos.); Miss L. Gamble (6 mos.); Replacements (4) (5 mos. ea.)	2,750.00		
Travel in Canada re overseas business	200.00		
MISSIONARIES' EXPENSES TOTAL		$11,050.00	
Staff Replacements (4) (8 mos. ea.) (Min. Sal.)	8,000.00		
Executive Director—Salary, Expenses; Secretary	11,600.00		
Contingency for Emergencies	5,000.00		
Director's Administrative Visits	1,000.00		
Formosa Consultation	200.00		
Total		25,800.00	
Total — Overseas Missions			**$178,000.00**

*Balance of salaries paid by Knox Church, Toronto

ORGANIZATION — Executive Director — Miss Louise A. Reith, M.A.

Salaries:	
Executive Director:	
Departmental Secretaries: Secretary for Adult Work, Miss May Nutt; National Secretary for Teenage Work, Miss Helen Tetley (paid by the Board of Christian Education); National Secretary for Children's Work, Miss Mabel Booth.	
Regional Secretaries: Miss Margaret Boyd; Miss Dorothy Keller; Miss Lois Powrie; Miss Barbara Woodruff; Miss Jean Smith; 2 Replacements.	
Stenographic Secretaries: Miss Georgina Campbell; Mrs. Edith Ross	$52,400.00
Expenses: Director, National and Regional Secretaries	8,600.00

Conduct of Committee Work: Adult Work Committee; Girls' Work Committee; Children's Work Committee	300.00	
Deputation	1,500.00	
Training Projects, Camps and Conferences	2,200.00	
Contingency	500.00	
Total — Organization		**$65,500.00**

EDITORIAL AND W.M.S. BOOK ROOM

Salaries: Miss Helen Proudfoot, Editor of Glad Tidings; Mrs. Norma McComb, Manager of Book Room; Miss Flora MacPherson, Bookkeeper; Mrs. Mildred Preston, Secretary—Editorial; Secretary—Circulation	$20,900.00	
Editor's Expenses	300.00	
Annual Report	4,000.00	
Report Forms	300.00	
Glad Tidings	5,000.00	
Glossy Prints, Council Publicity	200.00	
General Contingency	300.00	
Total — Editorial and W.M.S. Book Room		**$31,000.00**

GRANTS

United Nations Association in Canada	$10.00	
Department of Education for Missions of the National Council of Churches, U.S.A.	250.00	
Ecumenical Institute of Canada	1,700.00	
Department of Women's Work of the Alliance of Reformed Churches	50.00	
African Committee of the Division of Foreign Missions and National Council of Churches, U.S.A.	100.00	
Mission Report of G.B.M. and W.M.S.	200.00	
Canadian Council of Churches		
World Missions	600.00	
Missionary Education	100.00	
Total — Grants		**$3,010.00**

ADMINISTRATION

Salaries: Assistant to the Treasurer and the Secretary, Miss Myrtle Rose; Bookkeeper, Mrs. Margaret Loescher; Stenographer, Mrs. Mary Shepherd (part time)	$10,800.00	
Office Rent	12,000.00	
Auditing	750.00	
General Expenses	5,000.00	
Travelling Expenses of Council Executive	2,600.00	
Life Membership	400.00	
Exchange	300.00	
Total — Administration		**$31,850.00**

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Vans and Liability Insurance	$2,000.00	
Total — Insurance and Taxes		**$2,000.00**

STUDENT WORK

Student Christian Movement: Brazil and Mexico	$1,000.00	
General Budget	1,075.00	
Canadian Service for Overseas Students and Trainees	200.00	
Total — Student Work		**$2,275.00**

COUNCIL MEETING	$5,000.00	**$5,000.00**
AUDIO VISUAL MATERIALS	1,000.00	**1,000.00**
MEDICAL INSURANCE FOR STAFF	2,400.00	**2,400.00**

CANADA PENSION	5,000.00	**5,000.00**

SYNODICAL GRANTS

British Columbia	$400.00	
Alberta	310.00	
Saskatchewan	200.00	
Manitoba and Northwestern Ontario	225.00	
Montreal and Ottawa	50.00	
Total — Synodical Grants		**$1,185.00**

CHRISTIAN LITERATURE

Africa: Through All Africa Conference of Churches	$ 500.00
Africa Literacy Centre (Kitwe)	500.00
Presbyterian Church Publication (Biafra)	200.00
Christian Literature (Biafra)	100.00
Caribbean: Sunday School Curriculum Material for Adults	400.00
Guyana: Christian Literature	250.00
Formosa: Christian Literature	600.00
Geneva: World Student Christian Federation	350.00
Aikya Magazine for students in India	250.00
The Pilgrim Magazine for students in Ceylon	250.00
Christian Literature Fund—World Council of Churches	1,500.00
Hong Kong: Chinese Christian Literature Council	600.00
India: National Christian Council	400.00
'Christian Home' Magazine	500.00
Christian Literature in the vernacular for non-Christian students and adults	300.00
Christian Literature and Visual Aids, Bhil Field	30.00
Japan: Christian Literature for Koreans in Japan	600.00
Latin America: Costa Rica Literacy Centre for Caribbean and South America (ALFALIT)	300.00
New York: Committee on Christian Literature and Literacy	1,000.00

Committee re Women and Children on Mission Fields, Inc.	$ 300.00		
Missionary Research Library for N.A.	75.00		
South East Asia: Chinese Curriculum for South East Asia, World Council of Churches	520.00		
General: Canadian Bible Society—(publication and distribution of scriptures)	1,500.00		
Christian Literature for Canadian Indians	100.00		
Canadian Council of Churches (World Christian Books, Africa Sunday School Curriculum, Study Centres)	500.00		
French Literature and Publications	300.00		
'Evangelical Truth' Magazine (Ukrainian)	1,500.00		
Italian Literature & Publications	100.00		
'New Life' Magazine (Hungarian)	500.00		
Contingency	300.00		
Total — Christian Literature		**$ 14,325.00**	
Less amount from Legacy Fund		7,000.00	**$ 7,325.00**

SUMMARY OF 1969 ESTIMATES

National Missions	$158,900.00
Overseas Missions	178,000.00
Organization	65,500.00
Editorial & W.M.S. Book Room	31,000.00
Grants	3,010.00
Administration	31,850.00
Insurance and Taxes	2,000.00
Student Work	2,275.00
Council Meeting	5,000.00
Audio-Visual Materials	1,000.00
Medical Insurance For Staff	2,400.00
Canada Pension	5,000.00
Synodical Grants	1,185.00
Christian Literature	7,325.00
General Contingency	500.00
TOTAL —	**$494,945.00**

1969 SUPPLY FUND ESTIMATE

OVERSEAS MISSIONS

Jhansi Field—Helen MacDonald Memorial School			
Hostel Assistance	$ 300.00		
Tibetan Children	300.00		
		$ 600.00	
Bhil Field			
Evangelistic	1,300.00		
Medical Mobile Units (2)	6,930.00		
Educational—Schools and Hostels	4,000.00		
M. G. Abey Memorial Home	1,590.00		
General Maintenance and Repairs	1,740.00		
		15,560.00	
Guyana			
Car Upkeep	600.00		
		600.00	
Nigeria			
Car Allowance and Travel	600.00		
		600.00	
Formosa			
Field Work and Travel	250.00		
Mountain Work	300.00		
Medical Supplies and Vehicle Upkeep	400.00		
Music Supplies	250.00		
		1,200.00	
Outfit Allowances for 4 new staff members	1,200.00		
		1,200.00	
Boo' s, Equipment, etc.	1,000.00		
		1,000.00	
Total — Overseas Missions			**$ 20,760.00**

NATIONAL MISSIONS

Total — National Missions	**$ 5,000.00**

ORGANIZATION		
Bulletins to Children's Leaders	$ 500.00	
Field Letters	150.00	
Libraries—Regional Secretaries	225.00	
Supplies for Staff and Free Literature—Vacation Bible School and Camp Materials—Programme Packets—Torch Magazine	325.00	
Total — Organization		**$ 1,200.00**
CONTINGENCY		
Total — Contingency		**$ 1,200.00**
TOTAL		**$28,160.00**

NEWS

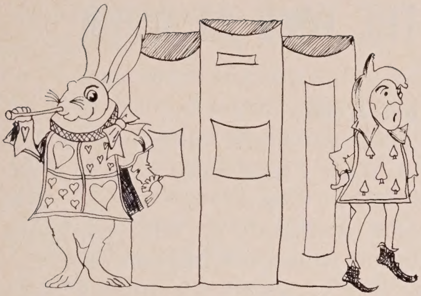
WCC to Supply Post-War Needs in Nigeria/Biafra

Damage to hospitals, schools, farms, and the entire social and economic life of Nigeria and Biafra by the civil war is to be surveyed by experts sent by the World Council of Churches to areas where the conflict has raged. There experts will work with the All Africa Conference of Churches and with other regional and national organizations.

The purpose of the survey is to ascertain post-war needs for rehabilitating millions of people on both sides of the conflict and, after full consultations with church and governmental authorities in the different areas, to make recommendations that the member churches of the World Council will be asked to finance.

- The meeting of the Kirchentag (Church Day) in East Berlin, planned for September 27-29, was cancelled when authorities in East Berlin raised strong objections to it, saying the political situation in Berlin is extremely tense.

- Following the Uppsala Assembly, the Methodist Conference in Ceylon resolved that steps should be taken to ensure that 25% of all members of church committees and councils were under 30 years of age.



BOOK REVIEWS

ARE YOU NOBODY? by Paul Tournier, Viktor E. Frankl, Harry Levinson, Helmut Thielicke, Paul Lehmann & Samuel H. Miller, John Knox Press, Richmond, Va., (Chime Paperbacks) $1.10.

Do you sometimes wonder if you, as an individual, are lost in the huge mass of society? Do you sometimes feel that opinions and choices are being forced upon you by mass media and the desire for conformity? Do you sometimes feel that as a Christian you want help in the struggle towards integrity and meaning in life?

If these questions rate a "yes", then you would enjoy this little collection of essays dealing with man as a person in many areas of daily living. The essays cover the following subjects: the person in an age of conformity, the responsibility of making choices, personal success in business life, the mystery of sexuality, let's be human, and living in an age of unbelief.

(M. Peckover)

MEDICS IN THE MOUNTAINS by Eleanor Preston Clarkson, Friendship Press, $1.50.

Edgar and Elizabeth Miller, both medical doctors, were commissioned as medical missionaries at 55 and 57 years of age, to work in Nepal. MEDICS IN THE MOUNTAINS tells of their many joys and sorrows as they worked to set up a new hospital in an old palace. The Nepalese often asked them "why have you come?" "These missionaries were forbidden to evangelize openly by the government of the country, yet all the staff saw the conditions laid upon their mission as a challenge as they sought to show in their lives and service something of the love of Christ." This short paperback biography holds your attention as you read of these dedicated doctors treating the sick and needy who come to them for hope.

FUTURE MAKER IN INDIA, The Story of Sarah Chakko by Mary Louise Slater, Friendship Press, $1.50.

Sarah Chakko's biography is fascinating reading, from the early years of her life in Trichur, Travancore, India to the closing days at Isabella Thoburn College, Lucknow, India. The biography describes the influence of family and friends on her life, and how her poise and dynamic leadership in turn influenced her students. "Sarah could communicate even without words. She gave the appearance of being radiantly friendly, but in dead earnest about any task that might be at hand." She was one of the six presidents of the World Council of Churches — the first woman and first Indian thus honoured. Many women will remember the World Day of Prayer Service Miss Chakko wrote in 1954 just before her untimely death.

HUNGER FIGHTER IN BURMA, The Story of Brayton Case, Friendship Press, $1.50.

"I want to teach agriculture. I am a farmer plus a preacher of the gospel of Christ, which I think is unique and wonderful." These were Brayton Case's words to the Mission Board as he requested an appointment to Burma. The Board had never made such an appointment and Brayton Case had to prove the value of agricultural work before he was allowed to give all of his time to his chosen work. Some of his fellow missionaries thought Brayton Case had a one-track mind, but he didn't. As well as keeping the demonstration farm going, doing experimental work in agriculture and setting up a curriculum for the Pyinmana Agricultural School, which he established, Brayton Case spent many weeks touring villages preaching, holding community development and stewardship institutes. This inspiring story is closely related to the section on "Working" and the section on "Preparing" in the "New Forms of Mission" packet.

THE WMS AT WORK

Fall Rallies

At the annual fall rally of Peterborough Presbyterial held in Centreville, Ont., Dorothy Bulmer, missionary on furlough, spoke on the situation in Nigeria/Biafra.

In Tweedsmuir Memorial Church in Orangeville, Ont., approximately 100 ladies of Brampton Presbyterial gathered for their fall rally. The Rev. J. Murray, who had spent many years on the mission fields of India, based his message on 2 Corinthians 4: 7-18, commenting particularly on the verse "we have this treasure in earthen vessels."

East Toronto Presbyterial held its fall rally in Calvin Church, Toronto, and the Rev. C. J. Kirk of Flemingdon Park Church told of the work and problems in that high-rise area and requested the prayers of the ladies for the workers who are "playing it by ear."

Miss Dorothy Bulmer was also guest speaker at a meeting of Huron Presbyterial held in Knox Church, Auburn, Ontario. One of the highlights of this meeting was a thanksgiving candlelighting service. At the social hour following the presbyterial meeting, the 80th anniversary of Auburn auxiliary was celebrated. Guests from all the church organizations in the village as well as members from Goderich, Clinton, Seaforth, Hensall, Blyth and Belgrave joined in the anniversary observance.

Worship Conference Held in Thorold

"Things were booming in Nigeria — then came the war" said Dorothy Bulmer, missionary on furlough from Nigeria-Biafra, in addressing the 110 women and girls attending the 8th Annual Workshop Conference of Niagara Presbyterial held in St. Andrew's Church, Thorold, Ont., on October 26. Members were urged to pray for negotiations for a peaceful settlement, and for the stoppage of arms to Nigeria. You too can contact your local Member of Parliament to keep this problem out in the open and try to do something about it.

Four workshops "Ambassadors in Training," "Ambassadors in Action," and two on "Working with Children" carried out the theme of the Conference "So We Are Ambassadors for Christ."

The group on visitations stressed, by discussion and a film, that visiting in a Christian spirit can be a joyful and rewarding experience for all of us.

Anniversaries Celebrated

At the 25th anniversary of the Dr. Margaret O'Hara Auxiliary of the Presbyterian Church in Renfrew, Ont., guests included young people who participated by singing hymns from "Cry the Gospel" to familiar folk tunes. Two of these expressed deep concern for human need that must be a rallying call for all Christians to become involved in the world and problems of today. A violin duet by the young people was also much enjoyed. A thought-provoking skit about a daughter deciding to go into a missionary life and the reactions of the parents called "A Matter of Life" was also a highlight of the programme.

At the 85th anniversary of the WMS group of St. Paul's Church, Carluke, Ont., a special service was held in the church with Mr. Marty Karl, director of the Harbour Rescue Mission, speaking on his work, and Mrs. Wm. Peace relating an interesting historical account of the group.

The Annie Purvis auxiliary of St. Paul's Church, Port Hope, Ont., celebrated its 35th anniversary with the women of the church conducting the morning worship service. The choir was composed of St. Paul's CGIT girls, and the guest speaker, Mrs. John McFarlane, Toronto and Kingston Synodical President, spoke on the topic "Chosen".

At the combined 35th anniversary and fall thankoffering service of the Agnes Johnston evening auxiliary of Riverdale Church, Toronto, held on November 5, the Rev. J. D. C. Jack of Leaside Church, Toronto, delivered an excellent address on the need of missions, at home and abroad. An interesting booklet on the history of the group was edited by Miss Isabel Anderson.

The World and Its Children

The Goforth auxiliary, St. Andrew's, Port Credit, Ontario, sponsored "The World and Its Children"

— a Dessert Luncheon and Children's Fashion Show, on October 5. The auditorium was decorated with painted murals showing scenes from mission fields, while the tables had modelled scenes of native houses, animals and dolls of many races. Large dolls with beautiful clothes beside a large painted world made an entrance show. (These dolls were afterwards sent to local hospitals.)

Every year the women of the Goforth auxiliary have worked hard to provide an exceptional bale, the contents being on display at the June meeting. Since there is a need for funds for mission expenses — such as medicine and equipment — as well as the bale, the group under the direction of its Supply Committee, and its Convener, Mrs. E. A. Read, made dolls' clothes, children's nighties and pyjamas, which were sold. There was such a demand for these articles that this year the Children's Fashion Show was held, with Sunday School children as models. The hall was packed with mothers, grandmothers and aunts of the children, many buying outfits, and learning something of the work of the WMS. Many women not involved in the work of the WMS previously, helped with decorations and with the luncheon.

Thankoffering Services

At the thankoffering service of the WMS group of St. Andrew's Church, Brandon, guest speaker, the Rev. James Peter Jones showed pictures and told of his recent trip behind the Iron Curtain, blending historical background information with today's history making events in his commentary. The service was attended by youth groups from the Church.

- At First Church, Brandon, the Rev. F. Edgar Jarvis of First Church United, delivered a very meaningful and inspiring meditation on the spirit of thanksgiving at the WMS thankoffering service.

- As a preface to the visit to the Winnipeg area of Mabel Booth, National Secretary for Children's Work, executives of the Winnipeg Presbyterial and the Manitoba and Northwestern Ontario Synodical Society met together over a buffet supper at the home of Mrs. S. V. A. Gordon, St. James.

- Sixty women representing ten churches attended the 40th annual sectional meeting of the South Shore district of Montreal Presbyterial. Guest speaker, Mrs. E. Fossum, missionary on furlough from Zambia took as her theme "Why are we here? Why have we come?"

- "The Place of Mission is Everywhere" was the theme of the semi-annual meeting of Saskatchewan Synodical WMS held in St. Andrew's Church, Saskatoon. The programme included a presentation on "New Forms of Mission," a sing song of new hymns, and a panel on "The Role of the WMS."

- Miss Dorothy Bulmer addressed the members of St. Andrew's Church, Sherbrooke, Quebec, and several district churches on Nigeria/ Biafra on November 4.

IDEAS

- In reporting to a synodical meeting, one secretary underlined parts of her report which she thought were most important. This helped the Synodical Secretary to know what to include in her report and prevented her from neglecting something considered important.
- "We cut out the missionaries' pictures, paste them on bristol board and tack them to the wall, thus making it easier for all to see what fields workers are in," writes Rachel Schwalm of Hensall, Ont.
- "Munshi" in the May *Glad Tidings* provided the basis for an excellent introductory skit which C... S... dubbed 'The Button Skit'," writes D. Joan Posno of Pictou, N.S.

Your Prayers are asked

— For all those who plan for and will attend Presbyterial annual meetings in 1969; and for all elected to office that each may realize the responsibilities entrusted to her and be given the strength to fulfil them.

— For all WMS groups as they begin another year that officers and members together may resolve to share more fully in prayer, study and service for the advancement of the Kingdom of God in Canada and in other lands.

— For Miss Sheina Smith in her recent appointment to Sioux Indian Village, Manitoba, that she may be upheld in this work and guided in her approach to this difficult ministry; and for the Indian people who live in "the village."

— For Mr. and Mrs. C. E. Hall, that they may have a fruitful and rewarding ministry in their new appointment as house parents of the Presbyterian Fellowship House, Prince Albert; and for the young people who reside at the House.

— For those people in India who are involved in the changes in responsibility for Thy witness and work there.

— For the people of Nigeria and Biafra that a peaceful settlement may soon be reached.

— For the Church in its responsibility to the emotional as well as physical needs of people, that the Church everywhere be a caring community, and as Miss Morrison says in her article that our efforts be directed "less at judging one another and more at redeeming each other in Christ."

MUNSHI

"EXCELSIOR"

"I should have thought," put forth S.P., "that the bill for J.P.'s cracked tooth would have made you solemn tonight — but there are stars in your eyes. Did you discover a gold mine?"

"Well, not exactly. But I got discovered," I admitted smugly.

"Hollywood, here we come! I expect the answer is Yes?"

"It all depends on you and J.P. Can you get along without me?"

"Well, if my wife's going to be famous . . . "

"Oh, stop teasing! Who said anything about being famous? I got a letter today from Mrs. McIntyre of Baleford. She wants to know if I would go on the Presbyterial Executive. Here's what she says, 'Dear Mrs. Munshey: It has . . .' "

"I see she spelled it right," interrupted S.P., looking at the envelope.

"Gee, Mom, can I have that stamp? It's first-day-of-issue," added J.P.

" 'Dear Mrs. Munshey'," I repeated in a louder voice, "It has come to the attention of the Nominating Committee of our Presbyterial that you have done an excellent job as Home Helpers' Secretary of your Auxiliary.' "

"How does she know?" asked J.P. "The stamp, eh, Mom?"

"Oh, take it. I think Pheme Balmain's her cousin, and I suppose Pheme's been talking . . . 'We feel that you are just the person to spark a similar position on our Presbyterial Executive, and would like you to consider taking the office of Home Helpers' Secretary. It isn't a position that entails a great deal of work, but it requires keeping in contact with . . . ' "

"Hockey practice at 6:30, Mom. Can I dish out my dinner and get started?"

"Don't get burnt on that frying-pan lid. 'It requires keeping in contact with the Home Helpers' Secretary in each group to exchange ideas and pass on information. We hear that you don't mind writing letters and that you kept the Home Helpers in your own Auxiliary well abreast of W.M.S. happenings. Our Executive meetings have been held on the fourth Tuesday of each month, but this year we are holding every second meeting on the fourth Saturday, so that we can involve some women who work. The meetings are held in Baleford which is a central spot.' "

"It may be central," countered S.P., "but just how are you going to get there? You don't drive. The bus goes through here at eight o'clock in the morning, and back at 6:15."

"Nan's president here. I expect she'll be going. J.P., will you stop gobbling your food."

"Aw, gee, Mom, I'm late now," protested J.P.

"I don't recall you going when you were president. Did you slip up?"

"I . . . I guess I did. That was the time when Mother was ill, and I couldn't go . . . and no one else seemed able to go either. I did my job here," I added defensively.

"That you did. You could represent Nan now. She's rather busy," S.P. pointed out.

"Then I'd have to hitch-hike."

"In your best bib and tucker?" S.P.'s eyes smiled at me. "Let's see . . . Tuesdays and Saturdays . . . and you'd be in Baleford."

"Not Tuesday, Mom. That's hockey practice. I have to have my dinner early . . . and Saturday's a funny day for a meeting," pronounced J.P., polishing off his dessert.

"And Tuesday's Lions' Night," S.P. reminded me, "but I suppose you'd be home in time to get J.P. his dinner."

"One thing I can never understand is men's devotion to their own causes," I remarked caustically. "There's no reason why he can't do it himself, if I leave him a casserole to heat up."

S.P. threw up his hands in mock capitulation. "I give up. When a woman makes up her mind, it behooves a man to hearken. I can see the thirst for tackling the new venture in your eye. I gather you've thought of solutions. But don't turn into another Mrs. Jellyby."

"Who's she? Anyway this is an honour — to be asked."

"You should read more of Dickens, my dear. Right . . . it's an honour, but the job has responsibilities, or else it shouldn't be an office. So . . ."

"Mom!" called an anguished voice from above. "Where's my hockey sweater?"

"I expect to measure up to the responsibilities. Hockey sweater? . . . Oh no!" . . . in a deflated voice, "I forgot this was Tuesday, I washed it. It's still wet on the line in the cellar."

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N.B. We report also the death of Mrs. M. N. McDonald in Big Bras d'Or, N.S. Mrs. McDonald was active in the Western Division of the WMS for many years.

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FEBRUARY 1969

GLAD TIDINGS

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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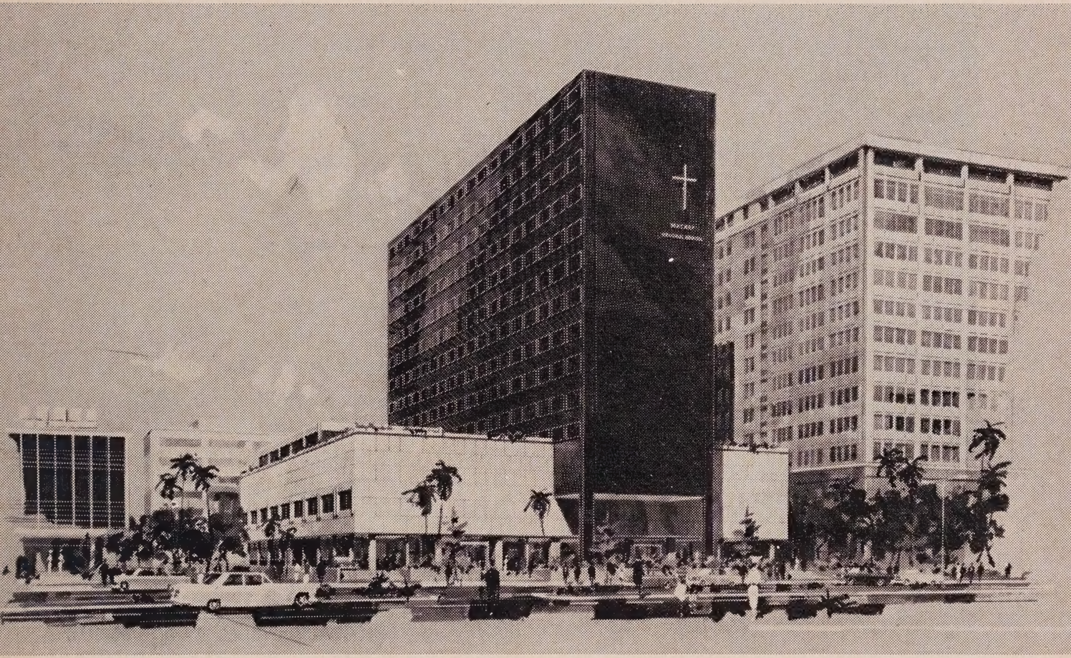


An artist's conception of the proposed new Mackay Hospital

In the heart of TAIPEI . . .

by MRS. M. S. NOORDHOFF

What's new in medical missions? A counselling programme for attempted suicides? A burn centre? A cleft lip and palate clinic? A new intensive care unit?

You'll find all of these at Mackay Memorial Hospital located in the heart of Taipei, Taiwan, a bustling metropolis of one and a half million people. Each year this hospital seeks to reach out to Taiwan's millions in a creative way, to heal man's physical and spiritual diseases.

Last month, under the supervision of Pastor Lim, hospital chaplain, a counselling programme for suicide cases was started. Since Mackay sees about 40 such cases a month, the need for this programme was apparent. Each patient receives counselling before leaving the hos-

The Chapel—the cross is the centre of the ministry of Mackay Hospital.

pital and this is followed up in regular home visitation by one of the nurses who is specially trained for this. A complete analysis of suicide cases coming to Mackay is also made by the chaplain's department in order to understand the patients' problems more accurately, and to ascertain their reasons for attempting suicide.

Earlier this year, under the supervision of Dr. M. S. Noordhoff, plastic surgeon who also serves as superintendent, Mackay opened a burn centre. The centre cares for badly burned patients from throughout the island, and also conducts burn clinics for local doctors in order to teach proper care of burned patients. Dr. Noordhoff and Dr. Lim also operate a similar programme for cleft lip and palate repair. In order to follow up their corrective operations, a speech therapy programme for post-operative cleft palate patients as well as for other speech disorders has also been started.

Two of these children have had cleft lips. The other two have had polio. The nursing staff meets their need for care and love.

The physiotherapy department and kindergarten for young polio patients. The children come for exercises and school. There is a new group each month.

Another first for Taiwan is the intensive care unit. This unit, built in a remodeled section of Mackay's old buildings, was set up in order to provide better nursing care for critical patients.

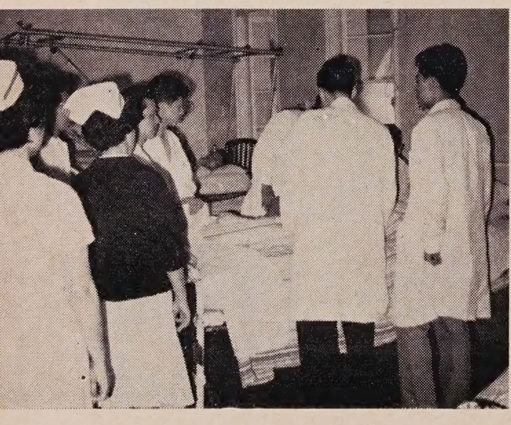
In addition to these new ventures, Mackay continues to carry out its regular vigorous programme. The hospital's 245 beds are always filled and there's usually a long waiting list. Operating with a nursing staff of 200, and a medical staff of 45, Mackay sees a staggering 140,000 outpatients a year. Although costs are kept very minimal (13 cents to see a doctor, $1.00 a day for a ward bed and food), many patients still need financial help. So each year Mackay gives more than $50,000 U.S. in free treatment and drugs.

Mackay reaches out to the mountain people of Taiwan through mobile medical clinics. With the help of Church World Service, clinics

Social service, nursing, physiotherapy, and the religious departments all contributed to the care of this boy. The lady on the right, front, is U Koa, a Bible woman, now retired, but still helping at the hospital.

In Taiwan the family is very important, and the family must be considered as part of the patient. They are constantly there watching.

Doctors and nurses combine skill and concern in their treatment of patients.



have been set up in many slum areas throughout Taipei.

The rehabilitation programme for children crippled by polio which was started two years ago still flourishes. Children are fitted for braces and crutches at Mackay and then spend three months at the hospital in a day school where they are given physical therapy and take part in a programme which includes games, crafts, self-care, and parent education.

But Mackay seeks to heal more than the body, and makes every effort to reach man's spiritual vacuum. Last year more than 200 patients came to know Christ at the hospital. Each patient is visited daily by one of the chaplain's staff. When a patient is discharged, he is introduced to a church in his neighbourhood; if there is no church near him, the hospital sends him Christian literature regularly. This fall, Mackay held a chaplain's clinic for Christian hospitals and Christian workers on the island.

Any new projects for next year? The big one seems to be a new hospital building for Mackay. The present structure, built 50 years ago, is rambling, outmoded and inadequate for the heavy demands of the flourishing hospital. Dr. Noordhoff and the board of directors are working out every possible way to finance a new structure. "Unless we can replace these ancient buildings," says Noordhoff, "we will fall drastically behind in our medical and spiritual outreach."

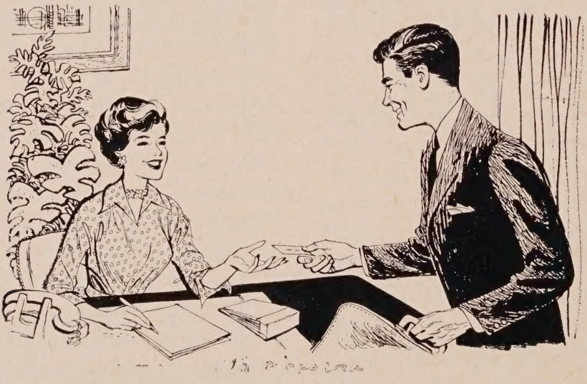
The Secretary in the Church Office

by JEAN McGRIGOR

Having been a secretary in offices of various kinds, I have often said that there is no more interesting occupation for a girl or woman, than to be the Secretary to a man who has an Interesting Position. The most interesting secretarial position I have ever experienced was that of "Secretary in the Church Office." Of course, I didn't think of my job as that! I was the Secretary to the Minister. Talking with others who have or are working in this capacity, they all agree that to them, they are, indeed, "The Minister's Secretary." So, you see, I had the most interesting job of all, I was secretary to a man who had not only an 'interesting' position, but one of the utmost importance, not only to the Church but to all the people of the Church and the community, to God and to the Mission of Jesus Christ. Indeed I felt I was a very important member of the Missionary Team in the Church.

I would point out that to be a secretary of value, in any position, it is first necessary to acquire expert skills in all the up-to-date processes with which a secretary serves her function in her vocation. The less time spent on routine matters, typing, taking dictation, transcribing from notes or tapes, copying, preparing programmes, etc., the more time will be left for the secretary to fulfill her many other real and more valuable functions. For any position of value, it is first necessary to put in long tedious hours of preparation for your task, acquiring knowledge, skill and speed.

As I remember working in the Church Office, I simply thought of myself as an additional pair of hands to help the minister in every possible way; to rid him of the tedium of making records; to be an expert secretary in keeping up the voluminous correspondence; to record his sermons and to do whatever he wanted done to help speed the office work, so that he could be free to do those other tasks that only he could perform.



The job of Secretary in the Church Office is always a public relations job. You are the first one the stranger meets. You, by your manner, your warm, happy personality, can set the atmosphere of the whole congregation. By your innate liking for people you can show the Love of God, as a basic part of the Church. Through your sensitivity you can help the timid to reach the minister. So often in TV shows and movies, the secretary is shown as one who screens all comers, trying to protect her "boss" from interruption in his job of making money. It is quite the reverse in the Church Office. Her job is, indeed, that of making sure that anyone who approaches her, though giving some other excuse for coming in, shall have her help to make sure the caller has the opportunity to have time with the minister, for his first concern is always for the sheep of his flock. Many people do not realize that the minister really can and will help them, if they will only let him. The secretary in the Church Office must have a loving understanding of the difficulties of others, trying to reassure them that the minister will and does understand their problems and can give them real personal help. So, you are not only his 'second pair of hands', you are his 'third ear'. Quite often the problem or the illness of one of his flock reaches him, only through the chance of your presence when it was mentioned within your hearing.

Sometimes you will find yourself a "sounding board." Maybe it will be the minister who will express his thoughts in confidence. Maybe it will be a member of the congregation or someone thinking out a plan for the young people. You may not need to make any reply, but in listening, you have helped them formulate their own plans or confirm their own thoughts. You will find yourself a Confidant of many people. The dictionary tells us that the original meaning of the word secretary was "a confidant." "Secretary" comes from the Latin "secretum" meaning "Secret". One of your most important tasks is that of keeping "secret" all that you learn or hear or see. You must be a "Confidant" in such a way that the person who confides in you will never feel that they are imposing on your time, nor your energies for this will be one of the most important parts of your work. The time consuming part of your work as Secretary, in its original meaning of Confidant is another reason for good accurate skills and speed, leaving more time for this part of your work, which will, of course consume time not scheduled as part of your job, but this is the gift of yourself. There will be no such thing as "set" hours for you, if you take on this most rewarding job of Secretary in the Church Office.

It is very important that you get to know everyone in the congregation by name, of course, wherever possible, because for some reason, we all like to be greeted by name. It is the one thing that is wholly and singularly "ours". Knowledge of their abilities, special talents, manners, friendliness or timidity will help you to use this knowledge of the people when help is needed for them, or when help is needed to suggest someone for some particular task within the Church organizations. With this knowledge you can help to make the Church Community one big team, each serving to his full capacity in the Mission of the Church.

Jesus called His missionaries from all walks of life. We tend to think of missionaries as those trained and sent to foreign lands to bring Christ to the heathen. Then too, we acknowledge the missionaries working in Canada with the Indians, the Eskimoes, the Chinese and other newcomers to our country. Here, as Secretary, you may find that He has called you to show Him to the agnostic, to the skeptic, or merely to the stranger who comes up to your desk. Maybe you are the one who can "go and tell" by serving Him at your desk in the Church Office.

There is great personal satisfaction in the job of Secretary in the Church Office, but the most wonderful experience of all is being there watching His teachings work out in ordinary day by day happenings, just as He has promised us they will.

MEALS ON WHEELS

by HELEN C. PROUDFOOT

"Will you stay for a few minutes and have a cup of tea? I have it all ready."

The invitation was extended to the volunteer and myself the day I accompanied "the runner" on her rounds for "Meals on Wheels". A kettle boiled on a two-burner hot plate in a corner of the shabby room, and the speaker sat on the edge of her bed by a window playing solitaire. The two quarters, one dime, and a nickel for the hot dinner were stacked on a corner of a bare table, and she motioned to us to pick up the coins as she talked.

We didn't stay for the cup of tea for several others were waiting for us to deliver their hot meals and our driver was parked outside with the motor running.

The two ladies I accompanied on that Wednesday morning are part of the "Meals on Wheels" programme operating in many cities in Canada, the U.S.A., Australia, and probably other countries.

In most areas women from several churches work together in this service to the community. Sometimes one group prepares the meals in a church kitchen while others take turns making the deliveries three or four times a week. Sometimes a hospital prepares the hot meals enclosed in their tin foil wrappers and the ladies pick them up at 11:15 a.m. and start off on their route. Each team, a driver and "a runner", deliver about eight meals each day, so the last of the recipients has his or her meal, still hot in its foil container, by 12:30. The meal contains meat, two vegetables, soup, bread and butter, and dessert.

All receiving meals contribute something to the cost. The maximum is 65 cents in some areas, 75 cents in others. Some pay 60 cents, others 55 or 50 or as low as 40 cents, according to their ability to pay. Relatives or friends occasionally pay for the service, but usually the recipient has the change ready when the volunteer arrives.

Names of people who would like "Meals on Wheels" to call on them are relayed by VON nurses, social workers, or other interested and concerned people. Not all those receiving the service are elderly, but all find it difficult or are unable to prepare adequate meals for themselves. Most live in one room with a hot plate or share a kitchen with other roomers. "Meals on Wheels" assures them of a hot meal at least three times a week.

It may be that even more appreciated than the hot meal is the cheerful warm-hearted greeting of the volunteer breaking into the monotony of a lonely life which varies little from day to day.

Your Prayers are asked

— for the meeting of Presbyterials, as representatives from groups come together to consider work accomplished and plan for the year ahead, that all may realize more fully their responsibility as individuals and as groups.

— for all Regional Secretaries as they travel from meeting to meeting that they may be given health and strength and wisdom as they work with leaders and officers.

— for all members of the National staff at the beginning of another year of service in His Name, as they seek to minister to persons of all ages and in a wide variety of circumstances.

— Pray for Miss Louise Reith and Miss Helen Tetley who are on a special mission to Guyana. Pray that as they seek to share with the men and women in the Church in Guyana that God may bless all the endeavours that are undertaken.

— Pray for the younger churches in Asia, Africa and South America. Pray realizing that each is attempting to proclaim the Gospel of a living Lord in the midst of turmoil. Pray especially for the United Church of Northern India and the Vindhya-Satpura Church Council as they work on new structures. Pray for the Korean Church in Japan as the Decade of Development is getting underway.

"I just don't like anybody"

(Reprinted with permission from SCOPE, official magazine of the American Lutheran Church Women.)

by CAROL PLAEHN

After a spanking, our Andrew rose to the full extent of his three-year-old frame and announced, "I don't like you anymore."

"Oh really," I said, "I like you."

His sister, Kristin, doing her best to serve as cheerer-upper added, "Just remember, Andrew, Jesus is your best friend."

Andrew's reply came quickly, "I don't like Jesus either."

I looked at him in my best calm manner and said "you shouldn't be angry with Jesus just because Mommy gave you a spanking."

With tears in his eyes he said, sorrowfully, "But right now I just don't like *anybody*."

I could sympathize with my tearful three-year-old. I have had days like that when for some reason I could agree with Andrew that "right now I just don't like anybody," including myself.

But I dare not wallow in self pity. It is during those low moments that we need to remember that we have a loving Saviour who says every day, "Right now I just love everybody."

If you have a "don't like anybody" day, don't you dare stay that way! How can you if you remember you have a Friend who loves everybody every day!

* * *

Have you a short human interest story you would like to share with other Glad Tidings readers. Write and tell us about it. Ed.

BETTY ADAMS,

aged forty-four, the mother of two young girls, is a qualified and experienced stenographer. Her home is at Rosemere, Quebec.

"CUSO was the beginning of a whole new way of life, for it changed our normal, comfortable, complacent existence into something abnormal, uncomfortable, chaotic, but hopefully meaningful."

One wintry Friday evening, Cliff, returning from a trip to Ottawa greeted me with, "How would you like to go to the Caribbean?"

"Well, if you wait a minute, I'll pack my swimsuit and toothbrush."

"Don't be funny. I'm serious. We can go to Jamaica with CUSO."

"That's nice. Who's he?"

"Not he! It's the Canadian University Service Overseas. I can teach automechanics and you can teach stenography."

I stared at him open-mouthed. "You ARE out of your mind! I know it's been a long time, but if you'll remember, I was a secretary, not a teacher, and it was fifteen years ago!"

"You've been complaining about being bored now that the girls are growing up, you said you wanted to go back to work."

"That's what I love about you darling. You always take me so literally. I didn't mean halfway around the world!" I wailed. "I'll never complain to you again about being in a rut."

"I thought we had decided we would like to do this sort of thing," he said in a hurt tone.

"Yes, we did think of trying to do something like this when the girls were grown up and married, because we both agreed that we would be bored to death with retirement. I don't know about you, darling, but I don't feel ready to retire yet, we're only in our forties!"

"We have to do it now!"

"Why now?" I protested weakly.

"Later it may be too late."

"Yes," I said thoughtfully, "you're probably right, but what about Sue and Robin? We have two teen-age daughters. Surely our first responsibility is to them?"

"It's partly because of them that I want to do this now. We've been worrying about the fact that they are growing up with a false sense of values. Like all youngsters living in

This story is reprinted in abridged form, with permission, from *Man Deserves Man* (CUSO), Ryerson Press, Toronto.

Betty Adams in the classroom.

suburbia, they've come to take everything for granted."

"Wait just a minute, please!" I protested heartily. "I don't think you're being very fair. We have two pretty wonderful girls and they do appreciate everything they have."

"I know they do, but they can't help but be affected by the emphasis on everything materialistic when their friends, neighbours, almost everyone, is absorbed in the race to get the so-called 'better things in life.' "

"True, but if we were to do this insane thing, it would be to try to help educate the children of Jamaica. If they need help so badly, does it make sense to place our children in a situation where their education will suffer too?"

"Supposing academically their education is handicapped, think of the education for life they will acquire. They will learn so much that they'll never find in books."

"I can understand, darling, but you haven't yet told me how you think I'm going to be able to teach shorthand and typing. You just don't understand. Taking shorthand is one thing; teaching it is another matter. You have to know your theory. When I was a secretary, my shorthand was five per cent Pitman, ninety-five per cent Betty Adams."

"You can do it. If anyone can do it, you can."

And so it went on and on until the Monday morning when Cliff left for another business trip. I wondered around in a daze, automatically doing the same old household chores that out of sheer habit had become mechanical.

The next few weeks were spent in deep soul searching, in serious consideration, in grave discussions, for this was to be a complete upheaval, a drastic uprooting. I wavered. "It's impossible. I can't do it! Maybe I can. What are we giving up? Security. What's security? Who is ever really secure? What do we stand to gain? Monetarily, not a thing. In terms of happiness, perhaps a great deal."

The girls weren't exactly ecstatic about the idea. They said that they would miss their friends. But it would be the same thing if we had decided to move to another city, I reasoned. After taking part in all the discussions pro and con, they admitted that they couldn't understand why we wanted to do this crazy thing but decided that they had better go along with their slightly mad, idealistic parents. It was finally settled: we were going to Jamaica, Cliff to teach automechanics and I, hopefully, to teach stenography.

The reactions to our decision were interesting. Foolhardy, insane, irresponsible, weird were a few delightful adjectives. But much more disturbing were courageous, brave, wonderful, admirable.

The summer was a mad whirl. A refresher course; teacher training; Cliff resigned; so many loose ends to tie; the house to rent; legal affairs to be attended to; medicals; X-rays; seemingly endless inoculations; passports; furniture to store; relatives to visit. I had visions of having to be carried aboard the plane on a stretcher!

And our orientation at Antigonish, Nova Scotia. Can you imagine how overwhelming it was to be transplanted into a college atmosphere after fifteen years of being wife and mother? Suddenly I found myself with a family of one hundred, for Cliff and I were indeed old enough to be parents of most of these youngsters. In some ways I imagine we represented the mother and father image, and it was not unusual to have our room filled with them. Many an evening was spent in serious discussion and heart-to-heart talks. This was the point of no return for most of us, the moment of final decision. The days were filled to capacity with so much to learn. What an experience it was for all of us! After six weeks of orientation we were eager to be on our way.

Almost before I could catch my breath, we landed in beautiful, tropical Jamaica with its brilliantly white sandy beaches, gracefully waving palm trees, lush green foliage — exactly as promised in the tourist folders — colourful people carrying anything and everything on their heads.

Laden donkeys, large wicker baskets on each side, carried men and women to market. The magnificent towering purple mountains, exotic flowering trees and shrubs, filled us with awe. Strange and interesting fruits and vegetables; steel bands playing softly; the natural rhythm of the people as they walked; the gracefulness; the languid, unhurried pace; the spontaneous smiles. But the Jamaica we were to call home presented a far different picture.

High in the mountains almost exactly in the centre of the island is the little farming community of Christiana. It nestles in a valley, and as you approach it, it appears to be a quaint, picturesque little village. A close-up gives you quite a jolt the first time you see it.

All Jamaican small towns consist of one main street along which are lined rows of "stores," unlike any you have ever seen; windowless, doorless, crowded with everything imaginable, a veritable potpourri of dust-covered articles. The streets are a moving mass of humanity; horn-blaring, roaring, dilapidated buses; donkeys braying; pigs squealing; chickens and goats scurrying; people carrying baskets on their heads, talking; shouting; laughing; singing; arguing; rattling, mule-driven laden carts; children running, dancing, crying; a bewildering and confusing sight. But most distressing was the poverty, the squalor, the dirt that was everywhere. I think for the first time we realized why we were here.

We were soon established in a very old house, atop a hill, on the outskirts of town. The girls were enrolled at a nearby school, and we faced the prospect of teaching in the local technical high school.

Holmwood Technical High School. The day begins at 8 a.m. with morning devotions. This is followed by "Good morning, teachers" from the whole school, some six hundred students, while thirty teachers reply, "Good morning, students." Then the announcements by the headmaster. The first morning as I looked out at that sea of shining faces I was startled to hear the headmaster say, "I notice that not many of you have hymn books. Never have I seen such meanness! You know a hymn book costs only three shillings and yet you won't spend three shillings on a hymn book. Let me warn you, anyone who doesn't have a hymn book tomorrow will be caned." The incredible irony — to be caned for not having a hymn book!

Yet I later learned that it was far less serious than it seemed, for the headmaster is an exceedingly kind person and so far has caned only one boy.

Cliff was a "natural" for teaching. His vast knowledge of his subject, his past experience in training mechanics, his marvellous ability in dealing with boys, having been a scout leader for years, made me envy the ease with which he was able to adapt to his new role.

For my part I was filled with fear and trepidation. Having done nothing more stimulating than housework for fifteen years, it was an awesome experience to find myself suddenly standing in front of a group of watchful, smiling, expectant faces, waiting for me to expound words of wisdom. I suddenly longed for the security of my familiar homey kitchen. What on earth am I doing here? I thought as my knees quaked and my voice quivered. Then, as I looked at all those faces, I told myself, Why are you frightened? They are, after all, just like your own daughters. Instead of two you now have thirty-two. Pretend you are explaining something to Sue and Robin.

Suddenly I lost all my fears and felt completely at ease, and then I proceeded to explain the initial steps to learning typewriting. However my bright hopes were short-lived. I'd explain something, then say, "Does everyone understand?"

"YES, MISS!" in a chorus.

"Then please do it." I'd walk around and not one single person had understood! "Do you understand what I say, class?"

"YES, MISS."

I felt completely stymied, for they seemed only capable of replying "Yes, Miss," to everything. The first day that one of them said "No, Miss," I could have hugged her. I knew I was winning.

For weeks I struggled trying to get them to curve their fingers. Most of them seemed to attack the typewriter like a piano. And they insisted on using the wrong fingers on the wrong keys. And they would persist in watching the keys. At the end of the third week of getting nowhere I was completely frustrated. When I had learned initially that they only had to be able to type twenty-five words per minute in order to pass the RSA examination, I had thought, What a cinch! And when I heard that not a single one had passed the test last year, I couldn't believe it. Now I could. Day after day I tried coaxing them. "Do exactly as I say." I tried patiently showing them individually. I tried impatiently insisting. Nothing worked. I felt utterly defeated. "How can I teach them to type?" I wailed to Cliff. "I've tried everything to keep them from looking at the keys. I've painted them; they scrape it off. Marking pen won't work. We can't buy caps for the keys, they're too expensive and it would take too long to get them. I'd like to mix them all up so they wouldn't know which was what."

"How many machines do you have?" asked Cliff.

"Twenty-six? Of course, that's the answer! We can switch the letters."

So on Sunday, with the headmaster's permission, Cliff, Sue, Robin and I proceeded to remove the letters and put all the As on one machine, the Bs on another, and so on. Three hours later we looked triumphantly at twenty-six machines with all the letters switched. In that moment I felt a sudden twinge of fear. Suppose it didn't work? After all, I had heard that none of the schools in Jamaica had ever seriously tried to teach touch typing. Maybe it can't be done, I thought. I consoled myself with the thought that I had nothing to lose and everything to gain. After all, no one had passed last year!

I looked forward to the next morning, eagerly. I couldn't help but smile at the consternation on their faces. "But, Miss, we'll never learn to type now," they cried.

"Oh, yes you will, and you'll learn to type much faster," I said with a confidence I didn't feel. But if I felt I'd won that round, I had much to learn. They began watching what they were typing instead of the chart. More frustration! "Watch the chart!" I coaxed. "Watch the chart," I pleaded. "Watch the chart," I implored. "WATCH THE CHART!" I bellowed. All to no avail. There must be a way. I won't give up!

Cliff came through for me. "Why not put a blank piece of paper in the machine, a carbon and another piece of paper, and put the machine on stencil?"

"I'll try it."

It worked until they discovered that they could still faintly read the typing. Black paper for the first sheet? It worked. Hallelujah! Most of them are typing twenty words per minute accurately, and one — bless her heart! — can do thirty words per minute without an error. Why shorthand came to them more easily I'll never know.

The days were filled with a myriad emotions: excitement, frustration, joy, despair, sometimes sadness, but always some laughter, which left little time for reflection. One evening I found myself saying to Cliff, "I suddenly feel alive! It's as if I were dead and have suddenly come to life again."

"Welcome back," he grinned, "but what do you mean?"

"Well, when I think back to my life at home, I realize that I was vegetating. The only thing that could possibly stir my emotions out of their lassitude was a slight feeling of annoyance at a wrong number on the phone, or a sudden rain that wet the washing. That was probably the strongest emotion I would feel in a whole week. Now in one day my feelings run the whole gamut. I can feel happiness in the little accomplishments of the students; delight in their amusing expressions; sadness when I see the tattered clothes of some of the children; anger when I see some of the injustices; serenity when I see the beauty of the scenery; frustration at the lack of organization; despair when I think of one or two of my students; joy when I see the courage with which these wonderful people face life. I could go on *ad infinitum*. I've suddenly discovered it's great to be alive!"

The girls too had discovered an interesting world, and supper was a time of sharing feelings and experiences. Although they missed their friends at home, they had found a whole wealth of new ones from every corner of the world, for the school they attend has students of almost every nationality, who were accepted easily by Jamaicans and Europeans alike. It was amusing to hear the young people from overseas quite inadvertently using patois expressions as they chattered. Of course they had minor difficulties of adjustment to overcome, just as Cliff and I had, but the behaviour and attitudes of teen-agers seem to follow a universal pattern, and they adapted to their new situation in a remarkably short period of time.

* * *

Miss McClelland Returns

As we complete this issue, Miss E. Luzetta McClelland, President of the WMS, WD, has returned to Canada following her journey to Japan to celebrate with the KCCJ their 60th anniversary. She also visited our mission fields in Formosa and India, and says that throughout her travels she felt the influence and support of the prayers of the women across Canada. She is looking forward to sharing with you through words and pictures some of her experiences in a later issue of the **Glad Tidings.**

Another Saint Gone Home

Excerpt from a letter written by the Rev. Jack McIntosh to Mavis Hyndman:

"Yesterday, when I went to Kyoto, I found out that I wouldn't be meeting one little old lady any more. She was 74 years old, with a spirit that promised her a long future, one for which any young person would give his or her eye-teeth. She didn't have much style, or social grace, but her smile and warmth put her into the class of "saint". She had no money, and little else to give, but gave of herself so fully it made everything seem a blessing. It was from her primarily that the Kyoto Church ladies learned their tasty cooking ways. Only last week a 72-year-old friend with whom she had been sharing the Good News turned to follow Jesus Christ.

Wednesday she visited one of her daughter's family, prepared one of her delicious meals, and would have nothing to do with the suggestion she stay overnight, for there was to be an early morning prayer-meeting at the Church next day. She never passed a day without walking the four blocks from her home to the church, and so that evening she went to the Wednesday Evening Worship. After, she was bantering back and forth with the young people, telling them to live a long life, just as they told her.

Her walk home that night was her last, but she began her walk in a better land. In the dark and the rain, she was struck down by a speeding car only a few steps from her home. The driver did not stop, leaving her, and she died within a couple of hours — another saint gone home!

Ki-Chang HYONG had many years of prayer-filled, joy-filling years left, but she has left the living of them to those still here. In heart, and deed, and speech, she was one of those people we find too few of, and whom we would all be wise to emulate in so many ways. Let's all keep trying in our various ways!"

* * *

Christian Pavilion Will Be "Eyes" of Expo '70

"Eyes of Faith and Hands That Serve — the Rediscovery of Humanity" will be the theme of the Christian Pavilion at Expo '70 to be held in Osaka, Japan. Sub-themes are (1) harmony by reconciliation and (2) progress by creation. In a statement of intention, the committee says, "The Christian Pavilion will be the 'eyes' for the whole exposition — for that huge 'body' which will show the progress and harmony of mankind. The eyes are eyes of faith, eyes of hope, eyes of love. It will also symbolize Christianity as 'the hands' that serve and pray for mankind — hands lifted in prayer for justice, hands extended in service, hands joined in reconciliation."

—Jitsuko Sada

MOTHERS GO TO SCHOOL TOO!

by CATHERINE WATSON

"Hi! Mom," called Joey, as he slammed the door. All was quiet. There was no sound of dishes and noisy children from the kitchen. "Where are you?" he called again.

As he looked into the kitchen he noticed his lunch of sandwiches and milk neatly covered with wax paper. A little note lay on the table. "I have gone to the Church, back at noon."

Joey laughed aloud. "Mom has gone to English class. Hope she'll soon be able to say English words!"

Soon after Joey left for school in the morning, his mother dressed the baby, four year old Susie, and five year old Tommy.

"Hurry, we must be on time," urged their mother.

In the Church nursery the baby snuggled into the tiny crib in the

This is a true story about the Kindergarten at the Chinese Presbyterian Church, Victoria, B.C.

A set of 13 slides, a Day in the Chinese Kindergarten, Victoria, B.C., is available from the National Children's Work Secretary, Room 100, 50 Wynford Drive, Don Mills, Ontario, for 25c.

corner and the class began.

"He is there," said Miss Wong, pointing to the baby.

"He is there," repeated the mothers in unison.

"He is asleep," said Miss Wong.

"He is asleep," repeated the mothers.

The baby slept on unaware that the mothers were using him to learn English words. The expressions "How much" "Cashier" didn't concern the baby but the mothers were learning words to help them when shopping for groceries.

All this time Susie and Tommy were in the kindergarten room down the hall. They too were learning to speak English. Mrs. Wong knew that Tommy must speak English next fall. He would be in kindergarten at the day school.

"What is this?" asked Miss Watson holding a ball in her hand.

"A ball," chorused the boys and girls.

Bouncing the ball on the floor, Miss Watson said, "Bounce. A ball can bounce."

"Let us see if you can bounce the ball," enquired Miss Watson. Peals of laughter rang through the room as the children took turns bouncing the ball.

"Can we bounce like a ball?" asked Miss Watson. The children began to jump up and down. Again Miss Watson bounced the ball. "Let's listen to the ball bounce. Does it make a big noise? Can we sound like a ball?"

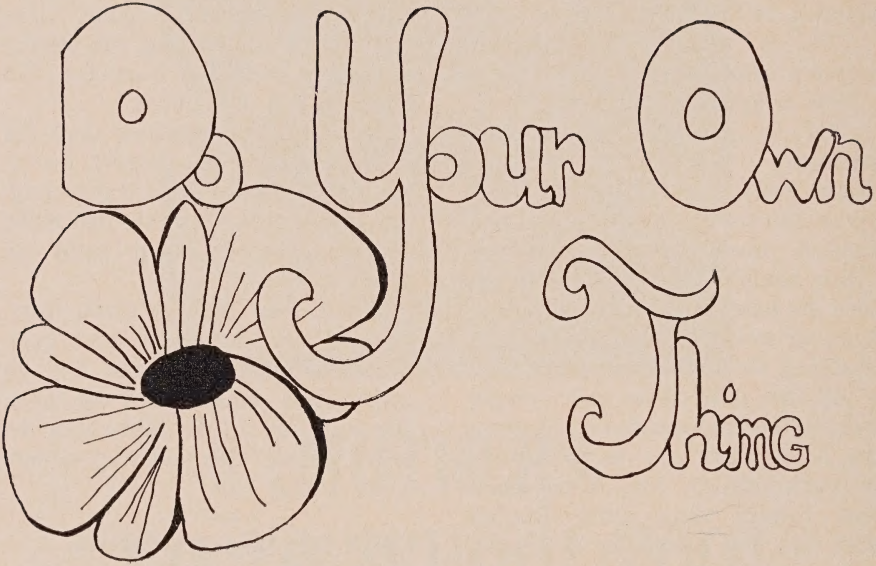
While the children bounced on their tip toes, the teacher played music on the piano. The children joined the teacher singing, "I'm bouncing, I'm bouncing, I'm bouncing like a ball. I'm bouncing, I'm bouncing up and down."

At noon, Joe's mother and the children went home happily, knowing that they have learned new English words. That is, all but Baby Brother who wakened from an hour's sleep.

When they arrived back, Mrs. Wong knew that Joey had been home as only the crumbs and an empty glass remained on the table. Her note lay on the table with the words added, "See you after school. Gone to play ball."

L'EGLISE DES CANTONS DE L'EST MELBOURNE, QUEBEC

Pour fêter la Noël, les Dames Missionnaires de l'Eglise des Cantons de l'Est se sont servies du "Lien de l'Avent, 1968," méditation sur Christ, Prince de la Paix. On a fait une guirlande de pin et, après chaque partie de la méditation, à laquelle tous les membres ont participé par moyen de la lecture ou du chant, on a allumé une des bougies, dont la guirlande était ornée, pour nous rappeler la naissance de la Lumière du Monde. Au mois de novembre nous avons organisé un thé pour remplir notre allocation et un de nos membres, en vendant des articles faits à la main, a offert $20 pour l'aide aux réfugiés du Nigeria et du Biafra.



CONTEST

Who? Junior Highs (ages 12-14) Senior Highs (ages 15-17)

What? Make a poster which stops people, challenges them to think — to act, on any issue which concerns you and which you feel ought to concern your fellow teens, your congregation, your community.

Why?

To express yourself — To be creative — To have fun (also for a small financial reward — 1st prizes $15.)
2nd prizes $10.)

Judging on the basis of — originality and creativity
— ability to challenge and communicate
— neatness and skill in using media

How?

(Regulations)

1. Create an original poster to challenge the church, your fellow teens, your community, to think about an important issue related to Christian faith and the world in which we live.
2. The poster is to be an original drawing, painting or montage using paints, inks, markers, chalks, crayons, pictures, clippings, paper.
3. Size 18 inches by 24 inches.
4. On the back of the poster PRINT: The title or theme of the poster, Your Name, Address, Birthdate, Congregation.
5. Deadline: All entries must be postmarked April 30th, 1969 or earlier.
6. Only one entry per person.
7. Send entry, flat or rolled in tube, NOT FOLDED, to:

Secretary for Lay Ministry — Youth
Board of Christian Education
50 Wynford Drive, Don Mills, Ontario

Helen MacDonald School

by MISS S. K. SINGH, Principal

There is a Christian village in Jhansi District named Isagarh. It is a distance of seven miles from Jhansi city. I lived with my parents in that village where I attended a Primary school and later was admitted to Helen MacDonald Memorial Girls' School, Jhansi. Here I studied through Junior High School and then I finished my High School from Queen Victoria High School, Agra. After finishing my High School I took I.T.C. (Teachers Training) from St. John's College, Agra. Then I taught for one and one-half years in two non-Christian Institutions as a day teacher and came to teach in this school in January 1945. Since then I have been teaching here at Helen MacDonald School.

I obtained permission to join service classes and be a part time teacher and received the degrees of B.A. and M.A. from Bundelkhand College, Jhansi. After my B.A. I took Dip. T.E. (Diploma in teaching English) from Pedagogical Institute, Allahabad. This school sent me there to take this training.

The school has changed in many ways over the years. It began with a few primary classes. As there was a need, further classes were added till in August 1938 it was recognized as a Junior High School (sixth to eighth classes). From July 1947, tutorial classes were held for high school girls (classes IX & X) and in 1951 we received government recognition for these classes.

In my time the girls were shy and timid. They feel more free to ask questions now. They have changed with the times. Very few girls passed fifth class in those days, now most of the girls study for the B.A. or M.A. degree. In the beginning most of the girls took Nurses Aid or Nurses' Training. Now many take college courses before nursing or teacher training and a few train to become doctors.

The very first girls had to be forced to play games. Now they like to play. We maintain a sports programme too. Every evening the girls play different games under the supervision of teachers. Our girls take part in district, regional and state rallies and win in many sports. They came first in many different races and jumps and received a shield.

At first the school was only a primary school and our teachers were mostly eighth or tenth class pass with training. Now most are trained graduates or post-graduates, and most of the teachers live in residence. Besides the academic classes, they supervise games, clubs, study and take coaching classes in the evening.

We no longer have primary classes but we have preparatory classes where we attempt to take eight or nine year old children and try to prepare them for sixth class. Most of them come from the villages and we try to give them more attention and bring them up to the standard of sixth class. If we do not have these preparatory classes we will have difficulty in sixth class. Even now some come from other schools into our sixth class and are very weak compared to those who go from our preparatory classes.

In high school, the government curriculum allows for a choice, of course. All our girls take Hindi and English. The Literary group takes Home Science, Geography and Economics; while the Scientific group takes Science, Biology and Mathematics.

Practical Science examinations were conducted last year for the first time by the Uttar Pradesh Board and these were held in our school for our students. The girls were required to do experiments, make microscope slides, use the microscopes and answer oral questions as well as show their record of their work done all year. Examiners were sent from outside to conduct them. Home Science Practicals are also required by U.P. Board Education. They are examined on first aid, cooking, sewing, laundering and asked general questions from their course.

Our U.P. Board High School results are very good every year. The passing percentage was 97% last year. The teachers have to work very hard with the girls as some of the students come from other schools into high school classes and are very weak compared to our girls. We give them extra coaching free of charge and allow them to take high school examinations and they get through well.

We have three hostels, Senior, Middle and Junior. There are 167 boarders. The girls cook their morning and evening meals themselves in different groups in their own hostels. The girls in the senior hostel get their supplies for a whole week and they themselves measure and cook for their own groups. They do all the household work themselves such as cleaning the wheat and rice, washing clothes and dishes and sweeping the dormitory. The hostel programme is very important for the Christian witness. There are a few non-Christian girls too in our hostels. They take part in all the religious activities and we believe some of them have accepted the Lord. If we can maintain the hostel programme it will help young people to grow more mature.

If we did not have these hostels many girls would have been without any education as many girls cannot attend day school from their homes. Most of the parents cannot afford to send their children to expensive hostels. In other hostels the fees are high because the servants do everything for the students. Here we create the habit of self-help and they become more independent.

We had twenty-one Tibetan children in our school but seven of them have gone to their parents and only fourteen of them are here now. They came here in July 1963. Most had never been to school. They only knew spoken Tibetan and their Buddhist religion. Now they speak and write Hindi and English well and take a keen interest in Christian teaching and prayer. We are sure many of them have believed in Christ and we hope they will win many souls for Christ when they go to their own people.

We have Bible classes and Bible clubs twice a week in which we use courses prepared by Evangelical Fellowship of India. These classes are conducted by different teachers and the girls are divided into groups of 20 to 25. On Sundays all the teachers teach Sunday School. Many children come from outside to our Sunday School classes.

Through the past ten years there has been considerable thought as to what the future should be of Christian private schools. We have stated our aims and principles of education in our scheme of administration in this way.

"It is the purpose that there shall be an awareness of the young person as a whole person whose needs must be served through adequate care for physical well being; and provision for vocational interests and arts and crafts, music, hobbies, etc., development of the spiritual life, through practice in worship and fellowship and opportunity for service. Simplicity of living and self-help shall be emphasized. No organized or corporate worship except the national Anthem other than Christian worship shall be permitted on the premises of the school."

Now we are thinking how these can be maintained while fulfilling government requirements. The government has become very conscious of education since the British left and has been seeking more and more control not only of the state schools but also of private schools.

If we are allowed to go on and open Inter-classes we could prepare the girls to take higher degrees and training. These days the fees of colleges are considerably higher than many parents can afford to pay for their children. After passing high school examinations some of the girls are quite young and when they go to other non-Christian institutions they fall into many temptations as they are quite free and do not get any spiritual help there. We try to prepare them not only physically and mentally but also spiritually. If they are here for Inter-classes they will be more matured and we can prepare them to go out into the world with a firmer character. We try to prepare the children to be a true witness for Christ.

* * *

PERSONAL BIBLE STUDY

Work and Witness

"Much effective evangelism is taking place as a result of the witness of dedicated Christians in their place of work. This is a great field for evangelism which requires the witness of life as well as word!"

(1967 report to General Assembly of the Board of
Evangelism and Social Action)

Read Matthew 5:13-16

In these verses Jesus is using four metaphors to indicate the qualities a Christian should possess.

List the qualities of salt and light ....

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Which of these qualities are desirable for a Christian? ....

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What is significant about "a city on a hill" and "a lamp on a lamp stand"?

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What three warnings are given to Christians in verses 13, 14 and 15? ....

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In what ways does this passage suggest that Christians can witness (v. 16)?

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What should be the result of this witness on those with whom Christians come in contact according to this passage (v. 16)? ....

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THE CHURCH IN THE WORLD

German Churches Plan 'Day of Fraternal Sharing'

West German Evangelical and Roman Catholic leaders have called on their church members to observe the first Friday of each month as a "Day of Fraternal Sharing" in behalf of the needy people of the world. They urged that special donations be made on that day to the German National World Famine Committee which would use the funds to aid the poor outside the country. The monthly effort began on the first Friday in January, and money raised was earmarked for agricultural equipment to be sent to Cambodia, Indonesia and India.

Churches Share in Poultry Project for Northwest Greece

An automated plant for a one million dollar poultry project fostered by the churches has been dedicated in Iionnina, Greece, by Bishop Serafim, in the presence of the Greek Minister for Agriculture, the German Ambassador to Greece, a representative of the Archbishop of Athens, and other notables.

The factory provides jobs for 60 workers, and is run co-operatively by farmers in mountainous Epirus, the north-western region of Greece.

Yet until the churches stepped in about 15 years ago, scarcely a chicken was sent to market from this region of Greece. It was then that an Ecumenical Team sent to Greece through the World Council of Churches introduced poultry raising to add protein to the villagers' diet and increase the farmers' cash income.

The venture grew so large that the team could no longer handle it, so the World Council asked Church World Service (USA) to implement the project as its agent.

Through the World Council, church agencies in Germany, the USA, the UK, Sweden, Denmark, Australia, Canada, and the Netherlands, provided $500,000, of which about one-quarter came from those in Germany. The other half million dollars were given by the Epirus Poultry Cooperative out of its own resources or were provided as loans or credits by the Agricultural Bank of Greece.

Reds Admit People Prefer Marriage in a Church

Czechoslovaks persist in preferring to be married in Church rather than a state marriage, according to a recent complaint by Svobodne Slovo, a Prague newspaper. It said that "civil ceremonies have not taken root." Not only do young people prefer to be married in the Roman Catholic Church, it added, but most of them still take their children to be baptized. The paper also complained about the lack of success of the Communist "welcome ceremony" which was supposed to replace confirmation into the Church at age 13.

Kentucky's White, Negro Baptists Meet Together

The 130th Annual Meeting of the Kentucky Baptist Convention marked the start of a new era of co-operation between white and negro congregations. The predominantly white Convention, which comprises Southern Baptist Churches, ended its annual sessions by meeting jointly with its Negro counterpart, the General Association of Baptists of Kentucky, made up of National Baptist Churches. It was the first joint meeting in the two centuries of coexistence. Kentucky's white and negro Baptists originally had only one organization. The split came during the post-Civil War period.

Churches Support Convict Rehabilitation

In Jersey City, N.Y., Methodist, Episcopalian and Reformed agencies pledged some $21,000 for the continuance of Project Anti-Recidivism, a grass roots programme designed to help ex-convicts find jobs and keep out of further trouble with the law. In addition to helping 92 men find jobs, the programme has assisted an additional 110 in finding temporary housing, securing legal counsel, raising bail bonds and obtaining medical aid.

Ecumenical Institute To Be Established

A new Ecumenical Institute to be established by Wake Forest University, in North Carolina, will have as its director Brooks Hays, former U.S. Congressman from Arkansas. The Institute, to be financed by the Southern Baptist School, will seek to promote understanding among Christian bodies. It will provide a study of the history of Christianity, concentrate on the continuing ecumencial movement, and hold informal seminars. Wake Forest President, Dr. J. R. Scales, said that the Institute "will be a witness to the world that our people (Baptist) are not in fact spiritual isolationists, separated from the mainstream of Christian thought."

Young Australians Volunteer for Mission Work

A group of 184 Australian Methodist volunteers, mostly in their early 20s, have gone to the islands of New Guinea and New Ireland northeast of Australia to work at missions. They include carpenters, mechanics, electricians, secretaries, nurses and teachers. Their work will include the construction of new high schools and other buildings. All volunteers paid their own fares for the mission expedition. Some will spend from one to three months in the mission field, but 34 have volunteered for a full year.

World Evangelist Cites Disillusionment with West

According to world evangelist Paul Rees, "Those of us who represent the Christian West are very much in danger of living in a world of illusion of about how influential we are, even with Christian counterparts in Asia and Africa. The sooner we wake up to the fact that the Christian communities of Asia and Africa have to be treated with the fullest acceptance and respect the better it will be."

South African Council of Churches Terms Apartheid "A False Faith"

The South African Council of Churches, in one of the most challenging indictments of apartheid ever to appear in the country, has branded the concept of racial separation as a false faith hostile to Christian belief.

A special theological commission of the council, appointed to study the implications, it expressed deep concern about attempts to reconcile Christianity with "the so-called South African way of life."

The South African Council of Churches includes all major Protestant denominations except the Dutch Reformed churches.

Separate development, said the commission's report, was presented as a way for the people of South Africa to save themselves — a claim which conflicts with the Christian gospel's offer of salvation, both social and individual, through faith in Christ alone.

It declared: "This false offer of salvation is being made in this country in the name of Christianity."

South Africans are being taught that racial identity is the final and all-important determining factor in the lives of men, the report went on.

"Without racial identity, it appears, we can do nothing. He who has racial identity has life. He who has not racial identity has not life," it said.

"This amounts to a denial of the central statements of the gospel. It is opposed to the Christian understanding of the nature of man and community."

Ecumenical Youth Projects

Some 800 young people from more than 40 countries have participated this year in 46 ecumenical service projects sponsored jointly by the Youth Department of the World Council of Churches and national youth councils in various countries. There were 28 projects in Europe, eight in Africa, seven in Asia and three in Canada.

Young people engaged in social service work primarily with old people and mentally retarded children. Exceptions, however, were two pilot experiments which proved especially successful. A group of several projects was set up at Rendsburg, Germany to call the population's attention to a specific problem such as ecumenism and underdevelopment. The second experiment was a Christian education summer programme for children aged 8 to 14 in an industrial area (Belfast, Northern Ireland).

In the traditional "pick-and-shovel" workcamps, the volunteers helped to build youth centres and summer camps or took part in redecorating parish halls and slum dwellings. The opportunity to live together in a close-knit community with common goals helped to create a Christian spirit which made its influence felt in the outside community. Projects were welcomed as "true signs of ecumenical presence."

A fifth long-term project sponsored by WCC's Ecumenical Youth Service began in Brazil on September 1. Fifteen skilled volunteers from Asia, Africa, Latin America and Europe are engaged in a 10-month effort to build up basic social services in a new settlement in the Amazon forest. Eventually 400,000 persons are expected in this community, but at present 48 families are pioneering in clearing the land and making the area habitable. The young volunteers will make sure that a social infra-structure is provided, including medical services, rural engineering, animal husbandry, etc.

Groups of Christian "Telly Watchers" Formed in England

Christians in England will make a contribution to media education by forming 200 TV viewing groups pledged to follow selected programmes each week and then meet monthly to discuss them. Half the groups are ecumenical while the rest are denominational. They include a wide range of religious outlooks and social backgrounds.

Current affairs, drama serials, comedy and plays of social concern will be watched and then discussed by groups containing from eight to twelve people. Then they will complete a questionnaire about each programme.

Aims of the "viewing service" are to express positive appreciation, constructive criticism, and aid in developing an informed public opinion. It is being jointly sponsored by the British Council of Churches, Evangelical Alliance, and the Roman Catholic Church.

"Indianization" of Church Personnel is Urged

"Indianization" of church personnel was urged at a two-day ecumenical conference in New Delhi of ministers and laymen which was sponsored by the Council of Christian Social Concerns of the United Methodist Church in Southern Asia.

Noting that the number of foreign missionaries in India has increased since the country's independence in 1947, the conference recommended that invitations to new foreign missionaries be based "on local needs for specialists and experts."

In the keynote address to the conference, the Rev. Joseph R. Lance called on the churches in India to reinterpret the future of their missionary efforts "in the light of the stringent measures" of the government on the admission of missionaries.

"We should look at new channels of recruitment for dedicated lay people into full and part-time service of the church," he declared.

Father James Berna, a Roman Catholic priest, told the conference that a large and sudden reduction in the number of foreign missionaries "could do fairly serious damage" to the work of the Church "but would not be a crippling blow by any means."

Czech Theologian Sees Continuation of Christian/Marxist Dialogue

The dialogue between Christians and Marxists in Czechoslovakia, which had substantially increased during the first seven months of this year, cannot be stopped although the co-operation between the two groups will be slowed down by the military invasion.

This was the prediction of the Rev. Jan Milic Lochman, Czech theologian who is teaching this year at Union Theological Seminary in New York.

"Tanks are potent," he said, "but they are not omnipotent. The kind of human values experienced since January cannot be forgotten or struck down by pressure."

Dr. Lochman said that the liberalization process launched by Alexander Dubcek and others brought an abrupt end to 20 years of anti-religious policies by the government.

"For the first time in years we were able to speak as Christians," he said. The change went beyond mere toleration to the expectation that Christians had their own special contribution to make to the development of a more humanized socialism.

The theologian said both Protestant and Roman Catholic churches supported the liberal leaders from the outset, and that Christian theology was compatible with their aims because of its belief that "man is not the prey of history but has the capacity to shape it."

- A resolution calling for all Methodists in Great Britain to give a day's earnings for the relief of world proverty next Good Friday was passed by the Conference of the British Methodist Church recently.

- Between 16% and 25% of the three million people of Laos are refugees, according to a survey completed August 23 by a team sent to the area by the East Asia Christian Conference.
The survey team has suggested that EACC teams be sent to six different areas. Each would contain medical personnel, social workers and agricultural extension workers.

- In connection with the 50th anniversary celebrations of the Women's Inter-Church Council of Canada, an International Seminar was held October 16-18, at Port Credit, Ont. Twenty-seven guests from the United States and twenty-five members of the Women's Inter-Church Council examined together the various aspects of the theme "The Human Family."

Television in Korea

by NANCY E. SARTIN

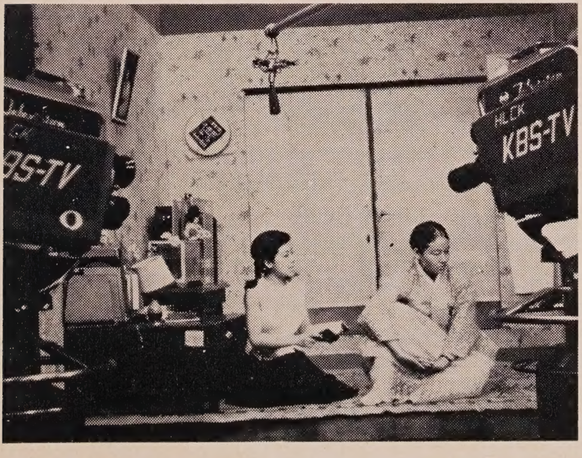
One of the most popular television programmes in Seoul, Korea, has a typical American soap opera format, in which a family lives precariously from crisis to crisis.

The characters in this drama, however, manage to offer a picture of family strength, some informal counselling, and vocational guidance along with their daily events. In another popular programme on the same station Biblical characters are portrayed by Korean puppets, constructed on rods. These and other television dramas are written and performed by local professionals.

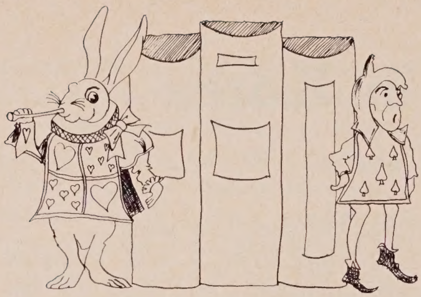
Television spectaculars are also featured in Seoul. One that brought much favourable comment from viewers was a Christmas ballet staged by dance students from Ewha Women's University.

Starting from a few scattered programmes in 1962, KBS TV has grown to a full schedule station, broadcasting in Soeul and Pusan. The station's popularity is the more remarkable in view of the fact that it is a Christian station in a country where Christians are a very small minority.

Sally Robinson, drama advisor for KBS TV, said recently, "We keep discovering new talent in all parts of the Christian community . . . If the past is any indication we can expect opportunities to open far faster than we can hope to keep up. With several branches in the offing, and a government educational TV project in the works, we see marvellous possibilities on every side."



Soap Opera format of TV drama in Seoul presents family guidance and vocational counselling.



BOOK REVIEWS

WITNESS? I COULDN'T — COULD I? by Wilmert H. Wolf, Jr., Friendship Press, 65c.

This little book, No. 14 in the series "Questions for Christians" is particularly helpful as we think of the theme "New Forms of Mission" and how important it is that every Christian be involved in Mission.

Confronted with the challenge to become involved, how many of us have exclaimed in the words of the title "Witness? I couldn't — could I?" In the introduction the author gives the purpose of the book in these words — "The purpose of this book is to get at the heart of witnessing. What does it mean? How can we do it? When and where are the times and places? What is the place of words? Do acts speak more plainly than words? Do we really have to practice what we preach?"

The book does not give answers to these questions but "It will try to provide an opportunity to help you and your friends think through some of the problems." It does just what is promised. Each brief stimulating chapter is followed by helpful questions. Individuals will find the book helpful to read and think about.

THROBBING DRUMS, The Story of James H. Robinson, by Amy Lee, Friendship Press, $1.50.

James' mother "the only one who cared that he went to school or that he wanted to be somebody was gone. James thought his world had died, too." But James Robinson, an American negro, who was born in a ghetto in Knoxville, valiantly laboured, on his own, to get an education that led him to the ministry and finally to establish Operation Crossroads Africa. This sobering story of his rise to fame vividly describes the struggles of this persistent, hard-working man who has a deep concern for people.

NOTICE TO ALL GROUP TREASURERS

The Department of National Revenue, Ottawa, informs us that out of 1,050 Presbyterian W.M.S. groups registered as charitable organizations, only 161 have submitted a Return of Information, Form T-2052 for 1967.

It is the responsibility of *each* group to file its *own* Form T-2052 and accompanying financial statements *each* year. (Form T-2052 and Information Bulletin No. 34 may be obtained at District Taxation Offices across Canada).

This is IMPORTANT! The Government will cancel Group Registration Numbers if returns are not submitted.

(Mrs. W. E.) Mabel F. McCutcheon, *Treasurer*

A story told by Miss Margaret Kennedy to the editor

A Well at Jalkhan

There are about 58 or 59 Christians in Jalkhan.

"We camped there one year," said Miss Kennedy "and lived at the edge of the village." There was no well in the village so the people got their drinking water from a stream, scooping it up in a tin vessel and sifting it through the sand. This is very common in India.

The next year almost everyone in the village were victims of the guinea worm. There wasn't a home without it. The men, who are all day labourers, were unable to work.

Apparently the eggs of the guinea worm were in the water of the stream where they got their water. After they drank the water, the eggs matured and the worms worked their way into the victim's bloodstream and gradually to the surface of the skin. This is a very painful process. Everywhere you see people attempting to extricate the worm by wrapping it around a curled up leaf as it comes through the skin. One old lady called Big Mother had at least twenty worms working their way through the skin at one time.

Margaret Kennedy reported the situation to the village doctor, and orders were given that the drinking water must be strained and boiled. But such orders were difficult to put into effect. "We did get some people to strain the water," said Miss Kennedy, "and we started them off with a clean piece of cloth. But they continued to use the same piece of cloth the next time and the next time. They saw no need to sterilize it each time or even to use the same side each time, so it was not an effective preventive." As for boiling the water, wood must be gathered to make a fire to boil the water and this would use a great deal of wood, so it was just not done.

Therefore, something more had to be done. It was decided permission must be sought from the government to dig a well.

The government wants wells dug and generally if villagers will give 200 rupees worth of labour towards the well, the government will agree to give 800 rupees.

Accordingly, the application was

made backed by a Hindu official in the village, and about 15 villagers started to dig. One man donated his cart. This was quite a contribution as it was his means of livelihood. The digging had to be done in the hot season so it could be bricked in before the rainy season. But, no reply came from the application. An SOS was sent to Miss Kennedy, and she went to the government officials. She was informed that the application was being looked on with favour, but still there was no action.

The money was desperately needed in order to brick in the well before the rains came, so on the understanding that she would be reimbursed by the government later, Miss Kennedy gave the villagers 150 rupees to enable them to get the supplies necessary to brick in the well. That was two years ago and the well has been a constant source of water ever since. The government says the money was forwarded but somewhere somehow it was waylaid.

THE WMS AT WORK

Group Told to Look at Approach

At the Thankoffering meeting of the evening auxiliary of Knox Crescent & Kensington Church, Montreal, Mr. Cedric C. Pettigrew, B.A., student minister, gave a most thoughtful presentation on the subject CHURCH & MISSION and MISSION & THE CHURCH. "Mission is the Church's Commission", he said, "to make Jesus Christ known to all in an ever-changing world. We must look to our approach. Is it the best way of doing things?"

C.G.I.T. Leaders, recent graduates of the Church School and C.G.I.T., Miss Wendy Moore and Miss Lynne Moodie, presided over the worship through music.

Sectional Meetings in Maitland

At the sectional meetings of Maitland Presbyterial held in South Kinloss and Bluevale, October 24 and 25, a panel in a "coffee party" setting, patterned after an evening programme at the Belleville Training Centre, presented the topic "Missions in a Changing World", discussing Revolution, Urban Problems, Inter-Racial Problems, Christian Education, Care of the Sick, Hospital Visitors, Indian Schools, and the Training of Native People. Discussions were interesting and thought-provoking. A Litany on the Lord's Prayer was also part of the programme at both gatherings. The theme of the meetings was "Faith — the Way, the Truth and the Life".

At the sixth annual rally of Bruce and Owen Sound Presbyterial, held in Knox Church, Walkerton, Ont., Mrs. Carl Remus, President, introduced the theme "New Forms of Mission", reminding the ladies that Mission is the task of laymen as well as ministers. The play "Construction" was presented in a coffee shop atmosphere by ten members of the presbyterial. Group discussion on reactions to the play followed.

Modern Techniques Used in Meeting

The November Thankoffering of the Evening Guild in Cranbrook was well attended and well received, as modern techniques were used to make it relevant to today's living. The worship service, under the caption, "Wait a Minute, Moses," was presented by the Guild, followed by a contemporary Worship in Song by the C.G.I.T., with guitar accompaniments, recordings and dialogue.

The Explorers read poems, and the Kootenay Explorer Work Secretary, Mrs. A. R. Henderson, did a reading of "Are you Joking, Jeremiah?" At intervals during the presentation, there was a scripture reading, a solo, and two selections by the male choir.

Speaker from Welcome Hall Mission

St. Andrew's, Lachine, had Mrs. Pearl King of Welcome Hall Mission, as their guest speaker at the Thankoffering meeting. By means of slides and a question and answer period Mrs. King gave an over-all picture of the good works being carried on by the Mission.

Started in 1896 by the late T. B. Macaulay of the Sun Life Assurance Co., the Mission through the good offices of public hearted citizens, church groups and some of the downtown department stores, has been able to keep the doors open to the down-and-outs of the Inner City.

Now housed in a new building but still on St. Antoine St., the Mission ministers mainly to men with lunches, suppers and beds for 42. Clean second-hand clothing is available to the men as well as to women and children who attend the Mission on Sundays and Wednesdays.

Presbyterial met in St. Colomba-by-the-Lake Sanctuary

For the first time Montreal Presbyterial met in the West Island area, home of a number of our younger congregations. St. Colomba-by-the-Lake WMS, provided tea for those attending the evening Open Fall Presbyterial.

Briefly but skillfully Mrs. W. R. Henry, President, gave an outline of the history of our Society since its inception in 1864, in Montreal. Christian concern for the community, and beyond, was its original aim as it is today.

A lively Question and Answer Forum was followed by a discussion centred around the function of the Society, duties of office holders and members, and about what image we present to non-WMS members of our congregations, particularly those women who lack a WMS heritage. Apparently, through lack of communication, we present a lacklustre picture of our high aims and purpose.

A youth group leader who attended the Belleville Training Centre spoke in glowing terms of the benefits derived from the time spent there. She has returned to work with the children with renewed enthusiasm and feels they will benefit from her greater competence and, through exchanges of ideas on how to cope with problems, she feels much more competent. To her the Christian fellowship at Belleville was a moving experience and one she will always treasure.

Explorers and CGIT Take Part In Presbyterian Open Meeting

At an open meeting of Montreal Presbyterial, Mrs. W. E. Kilgour of Beauharnois outlined the study material for Explorers, demonstrating how it could be adapted to size and age of group, including boys as well as girls. The Explorers from Ephraim Scott Church put on a puppet show, adapting material from the study.

Dorothy Bulmer spoke of her work in Nigeria/Biafra, taught a song in one of the over 400 dialects of that country and told of housing, cooking and schooling among the Ibos. A question period followed and the Explorers asked many questions. Miss Bulmer promised to tell the Biafrans of them.

The CGIT of Robert Campbell Memorial Church conducted a meeting, demonstrating not only their knowledge of the basics of procedures but also news of some of their activities such as weekly visits to mental patients in Douglas Hospital.

Outstanding Service Honoured

Mrs. Neil Malloy of Richmond Hill, Ont., has been honoured for her work with the WMS group at the Presbyterian Church there. Her contribution over the years in work, service and money has been outstanding. She has been particularly active with the quilting group and last year pieced and put together sixteen quilts for the bale. She was made an honorary member at their recent Thankoffering meeting.

Group Told of Bible Society Work

At Kerrisdale Church, Vancouver, the Rev. R. Tingley of the Canadian Bible Society, in speaking to the afternoon auxiliary, presented very clearly the work of that organization in providing the Scriptures to all races in Canada. He pointed out the assistance necessary to societies in all parts of the world, and expressed the vital need of our support by our interest, our prayers, and our contributions.

Mr. Tingley has visited Japan, and told of the work carried on by the Japanese Bible Society, accompanied by the relatively small number of Christians there. He showed the film, "Under the Red Pagoda" which shows the work of the Society. This was followed by a question period.

- The Rev. Gordon E. Williams and Mrs. Williams, who recently arrived in Formosa where they are attending the Taipei Language Institute preparatory to their missionary work, ask for our continued prayers as they meet new physical and emotional stresses in their challenging work. They look forward eagerly to letters from Canada. Their address is Box 12005, Taipei, Taiwan, Republic of China.

- The Rev. Shirley Jeffrey of Englehart, Ont., is one of the lady ministers featured in an article entitled "Ladies of the Cloth" in the Nov. 30/68 edition of **The Canadian Magazine,** an insert in many daily newspapers across Canada.

- The Synodical of Alberta reported on a variety of informative and interesting meetings in their presbyterials when Miss Louise Reith, Executive Director of Organization, and Miss May Nutt, Secretary for Adult Work, worked with the ladies in workshops and discussions during the fall.

- At the fall rally of Sarnia Presbyterial held in Laurel Lea Church, Sarnia, the Rev. George Young showed pictures taken when he attended the World Council of Churches meeting in Uppsala, Sweden.

- Dorothy Bulmer, missionary in Biafra, spoke in St. John's Church, Cornwall, and in St. Matthew's, Ingleside, Ont., on November 8.

- "Christian Fellowship" was the topic chosen by Mrs. F. Moyer in addressing the fall thankoffering meeting of the WMS of the Presbyterian Church, Burgoyne, Ont. Guests attended from Dunblane, Port Elgin, Allenford and Southampton.

- Only one mother and daughter belonging to the St. Andrew's and St. James WMS group in Cardinal, Ont., have been life members of the WMS. The daughter, Mrs. Fred Jackson was presented an honorary life membership by the group on November 27.

- The WMS group of Knox Church, Leamington, Ont., reports a gift of a painting in memory of Mr. & Mrs. Robert E. Smith presented by their daughters, Mrs. Roderick Brown and Mrs. Arthur Howard.

- Miss Margaret Stewart, Reg. N., 1967-68 President of the Young Women's group at Knox Crescent and Kensington Church, Montreal, has left for a tour of duty with the Grenfell Mission Hospital, Labrador.

- When St. Paul's Home Circle Auxiliary, the oldest in Hamilton Presbyterial, celebrated its 90th anniversary recently with a service of remembrance, thanksgiving and rededication, Miss Grace Watson, 96 years of age, whose mother was a charter member, gave an historical report from the minutes of the Jubilee meeting held in 1938.

CANADA IN THE WORLD

$3 Million Loan For Trinidad and Tobago

Canada will provide a total of $3,000,000 in International Development loan funds for five projects in Trinidad and Tobago.

The loan will help carry electricity to some 2,700 customers in scattered rural areas and into several new areas, including agricultural projects to which Canada is providing assistance under a Development Loan for the dairy industry.

Through a dairy development loan a total of 900 head of Canadian cattle will be purchased and some technical assistance and equipment will be supplied. The World Bank has made a $5,000,000 loan to assist in developing the small farms where the Canadian cattle are being placed.

With a Canadian loan the Government of Trinidad will undertake modernization of sections of various hospitals, including installation of approximately $253,500 of radio therapy and diagnostic equipment, $61,500 of cafeteria equipment, and $180,000 for a laundry building and boilers which will permit centralized laundry service for several Port of Spain hospitals.

A fisheries development loan will finance a trawler, two refrigerated trucks and technical assistance including a skipper and an engineer to train crew members for the vessel, an expert to advise on biological fisheries research and training in Canada for officials of research and biological stations.

Under the terms of the loans all equipment and goods will be purchased in Canada. The loans will be repaid over a period of 30 years with a seven year grace period and three percent interest.

Canadian Technical Mission to Study East African Agriculture

A Canadian technical assistance mission is going to East Africa to study the possibility of increasing agricultural production.

The mission, formed with the assistance of the Canada Department of Agriculture will prepare a detailed study of the feasibility of wheat production and sheep raising in approximately 158,000 acres of land now used as grazing land by the cattle of the nomadic Masai tribe. It will also study the possibility of growing wheat in the southern highlands of Tanzania.

A three month study of the Upper Mau region has been requested by the Government of Kenya in an effort to meet growing demands for wheat and mutton. Wheat acreage should be doubled by 1970. Mutton supplies are well below local market requirements, and sheep offer the most efficient means of utilizing the grazing which will result from wheat-pasture rotation. The project has the support of the cattle raising Masai, who are seeking the full development of their lands.

In Tanzania the increasing standard of living has led to the consumption of wheat outpacing production. Two members of the team will go to Tanzania on completion of the Kenya study to determine whether or not it is possible to grow wheat in approximately 135,000 acres of the undeveloped southern highlands. If their report is favourable, Canada would consider sending a feasibility team to prepare detailed project plans.

Total Canadian aid to Kenya this year totals $2,200,000, and to Tanzania $2,500,000.

Canada Finances Building Of Saigon Refugee Home

Canada has agreed to finance construction of 72 refugee housing units in Saigon. This is in addition to the $200,000 of emergency assistance announced earlier, which included $100,000 of food, $50,000 for Red Cross refugee supplies and $50,000 for medical volunteers.

The 72 units, each of which is designed to accommodate 10-12 persons, will be built at a cost of $225,000 in the form of a large four-storey apartment building in downtown Saigon. The site is one of the areas cleared following fighting during the Tet offensive. The units will be built with local material and labour.

This aid is in addition to the current Canadian aid programme for South Vietnam which for 1967-68 totalled $3,000,000. Projects undertaken by Canada include the Quang-Ngai tuberculosis centre, 350 miles north of Saigon, and 12 emergency hospital units which are being integrated with Vietnamese provincial hospitals. A further eight units will be sent during the current year. A supply of 48 anaesthetic units will also be sent this year. A polio immunization programme for the children of the country has been undertaken, and Canada is building, equipping and staffing a rehabilitation centre for the physically disabled at Quinhon, approximately 250 miles north of Saigon. There are 225 Vietnamese students currently studying in Canada under the Colombo Plan.

Lab Equipment for Gambia Hospital

Canada is providing $10,000 for laboratory equipment for the Royal Victoria Hospital in Bathurst, Gambia, to support the work of a Canadian-trained doctor.

The equipment will be used to help establish a pathology laboratory in the West African hospital under the direction of Dr. R. S. J. Oldfield, a Gambian who studied at McGill University under the Commonwealth Scholarship Plan from 1961-66.

Dr. Oldfield, the only pathologist in the country, is in charge of developing the existing laboratory services at the hospital, where all the major laboratory work in the country is centralized.

In Gambia four doctors serve a population of 400,000 persons.

In Remembrance

Name	Church	Presbyterial
Mrs. George Oliver	Presbyterian Church, Carberry	Brandon
Mrs. J. McMillan	Presbyterian Church, Carberry	Brandon
Miss Mabel Grant	St. Andrew's, Martintown	Glengarry
Mrs. J. Dunham	Presbyterian Church, Grimsby	Hamilton
Mrs. J. Anderson	Presbyterian Church, Grimsby	Hamilton
Mrs. Geo Hills	First, Seaforth	Huron
Mrs. Stuart Nisbet	St. John's, Wardsville	London
Mrs. Donald R. MacKenzie	Presbyterian Church, Ashfield	Maitland
Mrs. Peter Barrie	Ephraim Scott Memorial, Montreal	Montreal
Mrs. Arthur Eccles	Presbyterian Church, Holstein	Saugeen
Mrs. Cameron Inglis	Presbyterian Church, Atwood	Stratford
Mrs. Helena C. Jackson	Knox, Stratford	Stratford
Miss Constance Elizabeth Muldoon	Gordon Church, Burnaby	Westminster
Mrs. James Adams	First, New Westminster	Westminster
Mrs. Fred Allott	West Point Grey, Vancouver	Westminster
Mrs. Russell Allison	St. James, Long Branch	W. Toronto

* * *

Excerpt from letter written by Rev. Neil C. Bernard, Africa Secretary, Church of Scotland:

"When people have been asking if their gifts are really helping, you may wish to pass on the following comment from Biafra: 'I hope that people overseas know that W.C.C. is playing by far the largest part in the whole relief operation and it is simple literal truth that thousands owe their lives to the W.C.C. relief programme.' "

* * *

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The Church is People — A filmstrip which will help children to have a better understanding of the question, "What is the Church?" A good filmstrip to stimulate conversation with children. S/C $1.50.

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Available from the Audio-Visual Department, 50 Wynford Drive, Don Mills, Ontario.

Chinese Kindergarten, Victoria, B.C., tells about a day in the kindergarten from the time the children arrive until they go home. S/C 25c.

Available from the National Children's Work Secretary, Room 100, 50 Wynford Drive, Don Mills, Ontario.

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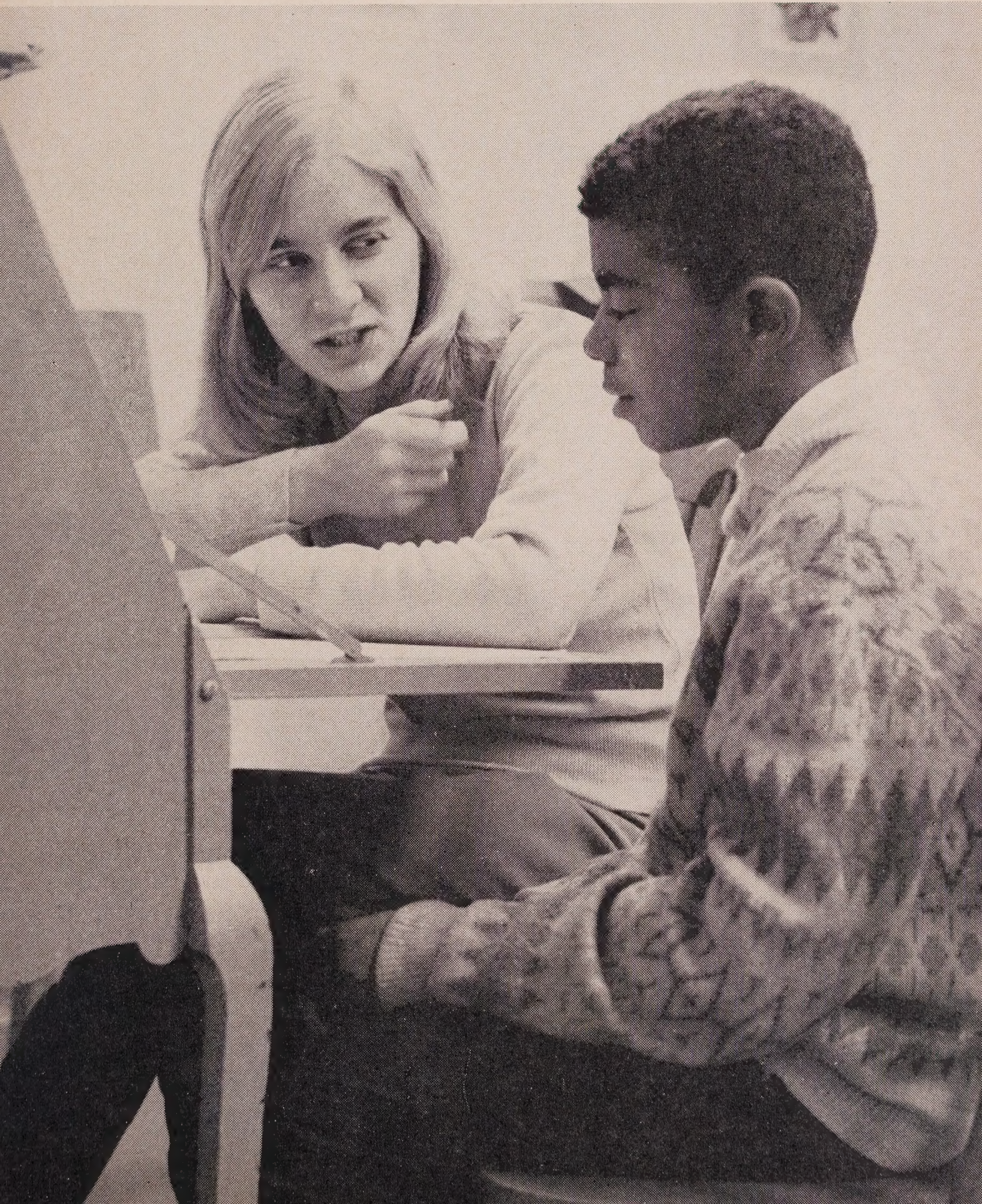
Especially Rosita, Margaret Heppe and Lulu Hathaway. A story centred around an 11-year-old boy and Rosita an exchange student from Ecuador. Rosita promotes the love and loyalty necessary to restore faith and new values to him. $1.75.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

MARCH 1969

GLAD TIDINGS



GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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Cover Picture: A university student tutors a teenager at Tyndale House, Montreal (see p. 16).

A Wonderful Experience

by E. LUZETTA McCLELLAND

First of all, before I say anything else about my journey to the Orient, I should like to say that the most wonderful experience during this trip was the consciousness of the volume of prayer which upheld me. This was a new experience and I am profoundly thankful and grateful for the health and strength and journeying mercies which followed me every step of the way.

To be President of the Women's Missionary Society (W.D.) is a great honour at any time, but to be sent on a special mission during that term is indeed a very rare privilege. The Rev. Dr. In Ha Lee, Secretary of the Korean Christian Church in Japan, was in Canada at Council time last May, spoke of the 60th Anniversary Celebration of Christian work with the Koreans in Japan to be held during October and issued an invitation to the Society to send a representative to share with them in this special event as we have shared over many years of their growth. Dr. Lee spoke of their theme: "Forward: Following Christ into the World", and outlined a decade of a tremendously ambitious programme of growth and outreach for the Church in Japan and beyond. One could not help but be inspired with the concept and the well-laid plans for this special time. In the Orient one's sixtieth year is considered the beginning of new life — a time of JOY, MEMORIES and HOPE, with the emphasis on the HOPES of this little Church among the half-million Korean minority in Japan.

Japan is a wonderful little country teeming with millions of energetic, ambitious and efficient enterprises carried on by a hard-working population. The Koreans are not so bustling nor prosperous, but certainly ambitious and hard-working; living in "Korean districts" without many of the advantages and privileges accorded to Japanese citizens.

My two weeks' sojourn there was spent with these lovable people of the Korean Church. My schedule was full — but enjoyable every step of the way. I met many pastors and visited at least seven churches in as many cities. It was indeed a privilege to speak to and with many women of their Society known as the Women's Evangelical Association (W.E.A.). There were three such meetings, one of which was the W.E.A. Executive, comparable to Council Executive here. In each case they wanted to know how we worked — groups, programme and outreach, etc. Questions were asked, so that the conversation was two-way. All this was done through an interpreter, an experience in itself, but a most challenging one. Most of the translating was done by pastors, many of whom have spent study years in Canada.

One question posed to me, one which has been very much on my mind ever since, and one to which I had to give a very unsatisfactory answer, was "What do you do about evangelizing?" Can YOU answer that to your satisfaction? Perhaps it is THE question which should be uppermost — the one to which we should diligently seek an answer. A very humbling experience!

On all occasions — to Assembly, to congregations, to women's meetings, to committee meetings, I expressed on your behalf warm and affectionate greetings, along with our love and our interest in all their endeavours. Some of the occasions were planned ahead of time, some were unexpected. The sincere and overwhelming appreciation for the help we have given and for my presence in their midst of these special days would need to be seen and experienced to be believed.

My visit to Shimonoseki Church to see the kindergarten in action was indeed a highlight. Many women and men of the congregation were present — a most gala occasion, with the children in their best bibs and tuckers and so sweet. Mere words could never express their joy and appreciation, nor indeed my pleasure. They plan to expand to twice the number in the near future.

Another kindergarten planned for Nagoya where Miss Young Ja Shin is now located will be another most worthwhile project for us. The value of this type of assistance is beyond price.

A real pleasure and joy in Japan was the loving, tender care which Mavis Hyndman gave to every detail of my itinerary and to me personally. Her pace is comparable to the Tokyo taxis and trains. Mavis is a secretary who is a missionary in every sense of the word. Another pleasure and privilege was the opportunity to meet and become acquainted with the wives of our missionaries who, in spite of home duties manage to carry responsibilities outside the home to form a real team ministry on the field.

During March and April I hope to be able to more fully share my experiences and first-hand knowledge by word and picture as I visit the various Synodical Annual Meetings and some Presbyterials. These will include my visit to Taiwan and India.

Canairelief

The Canairelief Super-Constellation plane provided through the initiative of our own Church and Oxfam of Canada reached Sao Tome January 20 and is now in full operation as part of the Joint Church Aid airlift into Biafra.

Following preliminary test runs with other experienced crews, our Canadian crew made its own first two flights to the Uli airstrip the night of Thursday, January 24. When this report was written, January 31, ten successful flights had been completed carrying a total of 320 tons of relief supplies. On its first flights the plane has flown at less than its 20-ton capacity to allow the crew to gain experience in negotiating the difficult landings at Uli with the danger somewhat lessened by a lighter load than the plane is capable of carrying. Because the landings are made on the small, narrow Uli airstrip under fire and with all lights on the plane extinguished, the operation is very hazardous. After the initial period to provide experience the plane will fly at its full 20-ton capacity which is twice as much as the other planes in the operation have been able to carry. This means that the Canadian plane will increase the flow of relief supplies from Sao Tome by 30% which is a very significant addition.

While the original initiative was taken by our Church in co-operation with Oxfam of Canada, other churches and organizations have since provided financial support in helping to raise the total budget of $500,000 for the three-month period the plane will be in operation. The venture is truly ecumenical with support coming from the Jewish community, Roman Catholic and Protestant Churches and from church groups in Europe and the United States.

When this report was written, slightly over 300,000 of the total half million objective had been received. Support from the Canadian public generally is being sought and it is hoped that Canadian Presbyterians will continue their already splendid contributions to this important mission of mercy. Our Presbyterian people and congregations should send their gifts to our Inter-Church Aid, Refugee and World Service Fund, 50 Wynford Drive, Don Mills, Ontario, which channels our Presbyterian financial support into Canairelief. Rev. Eoin Mackay, Chairman of our General Assembly's Committee on Inter-Church Aid, Refugee and World Service Committee, is also Chairman of Canairelief.

PERSONAL BIBLE STUDY

After praying for God's guidance read carefully Mark 4:3-20.

Several titles have been given to this parable — underline the one of the following you would say best describes the parable and suggest your reason for choosing it below:

The Parable of the Sower
The Parable of the Ground
The Sower and the Soils

I chose this title because ....

....

....

....

....

....

Types of Soil	How type of soil affects seed	What type of person can be compared to these types of soils
....	....	....
1.		
....	....	....
2.		
....	....	....
3.		
....	....	....
4.		
....	....	....

....

What does this parable say to us today about the results that come from seed sown in good soil?

....

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....

....

....

Should we be encouraged or discouraged by the parable? Why?

....

....

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....

....

By Donna Wilson

A PROGRAMME ON

"Youth and the Church"

"Cathy, why do we have such trouble dragging you and your friends to church these days?" Mrs. Anderson asked her teenaged daughter one day after school. "Up till last year you used to enjoy attending church with us, but lately it's been a terrible struggle."

"Oh, Mum, it's just not the 'in' thing to do — and, well, there are lots of reasons why I just don't think this whole church business is for real," Cathy replied, rather annoyed. "I couldn't begin to clue you in."

"That's just what I wish you would do, Cathy," her mother said firmly. "We were talking about this at WMS last night—no, we weren't just criticizing 'the younger generation' — but we are honestly concerned. We'd like you, with your friends, to write down for us just what your 'beefs' are about the church for our next meeting. Who knows, maybe it's time some changes were made."

Cathy grumbled, but she did it, and she and her friends compiled the following list:

"1. The music of the church just turns us off. The hymns are draggy, haven't any beat, and are entirely different from the music we like.

2. The sermons are long and not geared to teens. Like the hymns, they're in a different language.

3. Worship doesn't seem to mean much to the people who do go — they don't appear to be 'with it' either. And if their faith means anything to them, we've never heard about it.

4. Going to church doesn't seem to make any difference in people's lives.

5. We have to dress up to go to church and we're far more comfortable in slacks.

6. The Bible is too hard to understand — we just don't dig that language!

7. If kids do go to church, they're laughed at by the rest of the gang — and that's no fun."

Well, that was what Mrs. Anderson had asked for — how would the ladies of her group react? React they did, but constructively, too, when they discussed the list and the following questions:

1. Which of these criticisms are not justified; i.e., which are not true or only partly true?

2. Which of these criticisms are justified and why?

3. Have you ever felt like these teenagers about any of these points?

4. Is it possible that the church should change in some ways or should the teenagers adjust?

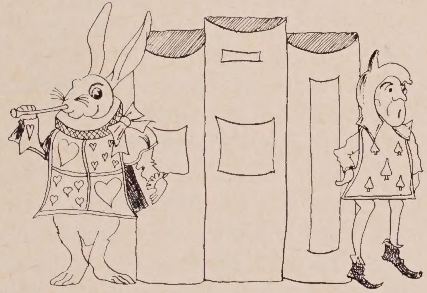
5. How would we change the service of worship in our church to make it more meaningful to youth?

6. How would we change ourselves, and our own witness, to make our faith evident to people around us?

It was quite a meeting, and after the initial shock the members shared their feelings frankly. It resulted, a few months later, in some changes in the service, which pleased the teens, but more important, in a greater understanding between the generations, and a new confidence in the One Who is "the same yesterday, today, and forever," and yet Who said, "Behold I make all things new."

Why don't you try such a meeting in your group — perhaps as a joint venture with your youth group or CGIT group. For worship, use some of the following suggestions:

- Hymns and songs from "Cry the Gospel", or folk songs and spirituals known to the group.
- A selection from "Worlds of Youth" by Brokering. (Try "Offerings" or "Computers").
- For the scripture reading, use "Good News For Modern Man" or read Psalm 90 from "Treat Me Cool, Lord," by Carl F. Burke.
- Pray that He Who came "that they all may be one" will break down the barriers between the generations in the Church, that youth and age together may worship their common Lord.



BOOK REVIEWS

IS GOD STILL HERE? by C. Alton Robertson, Friendship Press, 65c.

This little booklet, No. 15 in the "Questions for Christians" series, is a discussion starter particularly significant in these days. "It assumes that in order to recognize God's action in the present one must know of God's actions in the past." Portions of scripture are the basis for the questions at the end of each chapter dealing with the Christian faith in our present world.

There is a section in the last chapter of the book entitled "The Events Called Holy Week and Easter". In this section the author looks at the events of this week through the eyes of Peter. These readings could be used for a special Easter meeting by asking six group members to read the accounts of the six days. A discussion of the questions at the end of the chapter could follow.

"I FIND NO FAULT IN HIM" by Lois Peterson Keller, Abingdon Press, 40c.

This Easter Play in one act centres on the feelings and thoughts of Pontius Pilate through the events of the crucifixion and resurrection. The play lasts approximately 35 minutes and has 11 characters, six men and five women who appear in the six scenes. One simple setting is used throughout the play. This play could be used for Easter Thankoffering meetings, or as a play reading at a regular meeting of an Adult group.

Church Women of the Far East

By MARY E. WHALE

At the close of my visit to Taiwan I was presented with a pin symbolic of membership in the Women's Organization in the Formosan Church. The pin bears strong resemblance to our Life Membership pin. Indeed the presentation strengthened ties that have bound us in developing women's work in Taiwan — and will bind us in fellowship regardless of the way the women may evolve their organization.

During a meeting of the Women's Committee of the Korean Christian Church in Japan, General Assembly and representatives of the Women's Evangelical Association, one of the facts which stirred both men and women most was the fact that the Canadian Presbyterian Church has agreed to ordain women ministers and elders — and that your representative to them was indeed an elder!

While I was in receipt of the honour and the reaction, both were expressions of a principle.

The Church in Japan and Taiwan is realizing its role in the life of the nations. Both countries have emphasized development in their recent anniversary celebrations. The centenary programme of the Presbyterian Church of Formosa was followed by a New Century programme which emphasizes the Church's place in the changing social situation in cities, in rural areas, among tribal people. The Korean Church in Japan celebrated sixty years in that country. Along with the celebrations was a ten year plan for development of the Church, spiritually particularly.

In both churches the women are active. In both there is still a question of where they fit into the Church as a whole. It is true that women in the Far East form the majority of the membership of the congregations. The Presbyterian Church of Formosa has ruled that women may be ordained to the ministry and to the eldership. There are very few ordained women ministers; women elders are still only a small percentage of the sessions. The voice of women does not sound out in the policy making areas of the church, though locally the women carry a considerable burden of concern for the Christian community, indeed for the whole community. As in Canada, the theological, theoretical position of the Church is considered in courts and committees while the practical aspects of the Gospel of Love are practised by the women.

(I realize that the above is too general a statement and does not include the important witness of young people or of many pastors and laymen).

The women in the Formosan Church have a committee on women's work which is related to the General Assembly through its Christian Education Committee. Mrs. Grace Kay Tsai is Executive Secretary. Committee membership is representative of the presbyterials. The committee, thinking generally, is concerned with the spiritual growth of women within the women's organization and within the church generally. Leadership training and study programmes are main concerns. A visitor is conscious of enthusiasm among the women — but one also senses a desire to make the organizational structure more useful in serving more women. (I hope I am writing faithfully about the Formosan women and not reflecting thinking about our own organizational structure.)

Besides the Women's Committee of Assembly, there is a committee representing the northern presbyterials — representing the Northern Synod of the Formosan Church. The North Synod is still in existence. The South Synod disbanded when the General Assembly assumed full responsibility for administering the Church. The northern group (The North Liaison Committee) is historically linked to us — the Canadian W.M.S. Its pattern in every way is very like our own. The northern women are part of the Assembly committee — but also carry on an active programme of work — including employing Bible women who work throughout the northern presbyterials. In speaking about the future work of these women a missionary wife said she hoped that the one working in her community would not be moved for she was doing an excellent piece of work. We share financially with both women's groups.

In the atmosphere of change in which we all are finding ourselves there is pressure on the northern women to put all their work under the jurisdiction of the General Assembly's committee. I am sure that we can share concern for both groups, for both are grappling with identifying their true calling as Christians. The Women's Committee asked for missionary help during a meeting while I was visiting. In the discussion we had in the committee we realized that their strength in the future lay in developing their own lay leadership.

There is similarity in the women's organization of the Korean Church in Japan. Again there is an Assembly's Committee for Women's Work. This is an all man committee — with one woman — the President of the Women's Evangelical Fellowship — a non-voting member. The committee sincerely seeks to provide a good educational programme for the women of the church. They hope they may have a secretary —a woman — prepared to carry leadership duties as a full time worker. But the Women's Evangelical Association is functioning — with its study programme and its projects — with very tentative links to the Assembly's Committee.

It was my privilege while in Japan to share in a discussion of the future of women's work with the General Assembly Women's Committee and with representatives of the Women's Evangelical Association. It was a most interesting discussion (enhanced greatly by a delicious Korean meal). Again it was a seeking of both groups to find a way to use structures to greater advantage for all Korean women in K.C.C.J. and to provide a greater outreach among women within each community.

In both countries we talked about the future of the Canadian Presbyterian women and there was a sharing of problems that are common — mainly, how to be truly a vital part of the Church of Jesus Christ. I think we all realized that we could not cling to old ways unless they had validity in the present time -— unless they helped us fulfill our purpose. We also wondered if we all need to be sure we know what our purpose is. We need to ask ourselves if we are ready to sacrifice patterns we are accustomed to in order to better answer Christ's call to service.

The presentation of the pin and the reaction to Canadian women elders represent the tensions among women in many places: the old ways, the old ties had strength and beauty, the future uncertainty. Yet the present and the future demand that women be prepared to use tools provided in order to be faithful disciples.

NEWS

Explorers at Knox Crescent & Kensington Church in Montreal presented a puppet play based on the story, "The Mysterious Workshop" from the reading book *Whatever Happened on Peony Street?* used in C.O.C. and Explorer groups 1968-69.

WORLD DAY OF PRAYER
MARCH 7, 1969

An offering of $75,000. is the target aimed at in Canada for this year's World Day of Prayer, March 7th.

This is the day set aside by Church Women around the world for service of Prayer and remembrance of the needs of others. As of this year, the date has been permanently set for the first Friday in March. This year, too, marks the official addition of the Roman Catholic and Orthodox women to the Women's Inter-Church Council sponsoring the observance which began in 1920.

The 1969 World Theme is "Growing Together in Christ" which along with the Scripture and Prayer, was prepared by women in seven participating countries. The order of service was also co-ordinated in African and has since been distributed around the world.

— Berkeley Studio

In Africa, women like these will participate in the World Day of Prayer, proud that this year African women prepared the Service for women around the world.

Afternoon and evening services will be held in many churches but the day will be observed in any place that people gather; homes, schools and hospitals. In Canada it is estimated that 600,000 women will attend 5,000 services from St. John's, Newfoundland to Tukoyaktuk, Northwest Territories. Services will be held in a dozen languages including Japanese, Indian and Braille. Money collected is handled by the Women's Inter-Church Council of Canada which sponsors the observance. Each country decides how its offering will be spent. Most of the $67,800. received this year bought Christian Literature for projects here and in 25 countries around the world. Grants were also made for famine relief in Nigeria/Biafra.

N.B. To celebrate the 50th anniversary of the Women's Inter-Church Council of Canada, a colour filmstrip "Together in Christ for Worlds Apart" depicting the development, progress and activities of the Council may be rented from the Women's Inter-Church Council, 40 St. Clair Ave. E., Toronto 7, for $3.00.

The A.C.C.I.

By REV. J. M. DANIEL, M.A., B.D.

The Administrative Council for Christian Institutions came into existence after an impressive Service of Worship in Zion Church, Jobat, on October 30, 1968. The A.C.C.I. is now a body which undertakes the responsibility of the institutional work which was formerly done by Canadian Presbyterian Mission. When I am writing about this body, I think of this body. What kind of body? Is it a baby's body, newly born? While the baby is in the cradle in the beginning of its early days, is it the responsibility of the parents to take care of the baby, till it grows into manhood? What inheritance has this baby received? In what kind of environment is this baby born? What heredity has it the privilege of? With all these questions, doubts and certainty, I know only one thing — that the life this baby has received is from God. God who has revealed Himself in His Son Jesus Christ who preached, taught, healed and served others. Should not then this baby grow in wisdom and stature and in favour with God and man? By all means it should, then and there this baby will become a man, a mature man to serve his Lord and Saviour Jesus Christ.

The day after the Inauguration in our first Session of the A.C.C.I. Miss M. E. Whale, Executive Director of Overseas Missions of the Women's Missionary Society (WD), proclaimed the message of the Gospel for men is to accept the essence of the call to become true disciples of Jesus Christ. Is it not then the first responsibility of the A.C.C.I. to accept the call, its essence to preach it by its every effort through its institutions so that men in darkness be brought into the light?

Now whatever has been the past history of the parents, I do not know, but the child should dedicate himself and his service to his Lord and Saviour Jesus who has kept His child on this part of the field in India. I pray for the success of the A.C.C.I., and also commit it to you brothers and sisters in Canada to pray for the A.C.C.I.

The Inauguration of the A.C.C.I.

Jobat, October 30th, 1968

by NELSON GANJI*
Graduate in Theology

The writing of what happened on such a day as this should be done in golden letters. The Presbyterian Church in Canada, which has given of its wealth and people for the work here, the churches in the Vindhya and Satpura Church Council, all have been looking forward to this auspicious and great day for many years. Now the day is! Our predecessors worked with great desire and zeal and they hoped to see this precious time. They did not see it, but today their names are being honoured, for it is because of their labours that this day has dawned.

Men and women of this country and other countries are present to add to the beauty of this special day. We are truly indebted to the brothers and sisters of other countries who have given of themselves completely to tell the Gospel of our Lord Jesus in this area; they have established the churches and we are the fruit of this work. The Rev. Rodger Talbot and Miss M. E. Whale have come from Canada for this special occasion, adding illumination as of four moons. Also present are representatives of the General Assembly of the United Church of Northern India, and of the Church Councils of Gujerat and Malwa.

Padre J. W. Milne led in the worship and programme. The early history of this church was recounted by the older, experienced people present. Jigiyo padre, who still lives on, told of things and experiences he himself had seen and he, as it were, made pictures live before our eyes. He described how Dr. John Buchanan, who was the pioneer of this church, came to this area in 1898. First he went to the Raja Sahib of Alirajpur and he was told to choose any place where he wished to begin work. He looked here and there, but the place he liked best was the jungle hill country of Amkhut. After receiving sanction, here he set up his tent, in such a jungle place where panthers roamed at will. This was truly the deed of a brave and fearless man. He began his work with faith on the Lord, seeking His guidance all the way. By the love in his heart, he began to have influence over the jungle people around him. A woman came first to believe and accept Christ then slowly the number of believers grew.

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*pronounced GUNGJI

At this time a dreadful famine spread through the land. It was so bad that people killed and ate their own children. Thank God some help came from Canada and men, women and children were able to gather and get something to eat. They also heard the Gospel message, received teaching and were treated medically. Dr. Buchanan started schools, taught handcrafts and slowly he began to gather in fruits for the Lord Jesus. When the Raja Saheb heard of the results of the work he was glad and a great friendship developed between them. The work spread to include many centres, even on up to Toranmal.

After some years it became obvious that a helper was needed in the school work and Miss Bertha Robson came to undertake this. Slowly some children reached the stage where they could be trained and become leaders. In 1917 Gangji padre** was the first man ordained, then came others like Jigiyo padre, Tezlo padre, Daniel padre and outstanding elders like Guman. These gave of themselves to help Dr. Buchanan and serve the Lord and their own people. During the 1918 influenza epidemic, when whole families were wiped out, these men went with Dr. Buchanan from house to house. When things got too discouraging, they would look to the hills around and remember the words, "From whence cometh my help? My help cometh from the Lord who made heaven and earth." I heard this Psalm in my childhood, then every Sunday when I was in the school hostel, but only today, hearing the old times recalled, do I realize why this psalm was so dear to those leaders.

Many people became Christians but they did not all leave the customs of their forefathers. Tribal peoples enjoy observing the festival of Holi when revenge is taken on one's enemies. To help the new Christians stop this festival observance, a "Mela" was started at the special time in March so that people's minds would be filled with things of the Spirit rather than with those of the devil. It is surprising that this Mela is still being carried on and Christians gather for spiritual refreshment each year.

The work in the institutions now being carried on, the hospital and nurses' training in Jobat, the school, hostels, Babies' home in Amkhut, the Mobile Clinics in Mendha and Barwani, the Economic Development, all this will now come under the Administrative Council for Christian Institutions. With great joy, the inauguration of this new body has taken place, and the blessing and guidance of the Father, the

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**father of the writer.

Son and the Holy Spirit has been sought. Members of Church Council will be on the Boards operating the institutions, and the Church Council will take full responsibility for its specific work. This includes the Christian Training Centre, youth work, women's evangelism and the Women's Fellowship, besides the eight congregations; there are three ordained pastors, four probationary pastors; and eighteen evangelists.

This is a hilly district, most people are farmers, but the children who have been educated have proved quite able to undertake the work of the above mentioned institutional and Church work. Many people are also in Government service. This in the day when our people must be good workers, worthy and wise, so that the burden of all the work in the Vindhya and Satpura Church Council area can be borne by them, and now the day has come, October 30, 1968, when this is becoming a fact. May we hope and pray that we all whether of this country or from other countries may be one in Christ Jesus, one body, one church, standing steady to help one another with all that we have.

Your Prayers are asked

—for the staff of Tyndale Neighbourhood House, Montreal, as they plan and execute their new programmes of Christian outreach.

—for the needed volunteers in the Tyndale House programme, and for all who will be reached through the ministry of Tyndale House.

—for women in the churches of Asia, Africa and South America. Pray that the women may know that God uses their ministry of love and patience, of practical things in everyday life, of dedication in ways beyond their knowing. Pray that they may know how to use their structures to fulfill their calling.

—for us — the women in the Canadian Church — that we may know: that our seeking of God's guidance in days of change is being shared around the world; that we can be useful to our sisters through the way we conduct our thinking, our actions in the days to come.

—for the meeting in March of the Synodicals in Western Canada that as plans are made and carried out those responsible may be given guidance and strength.

—for all who travel to and participate in Synodical Annual Meetings that they may journey in safety; that discussions may lead to wise decisions; and that all may be inspired to greater interest and more desire to share in Christ's Mission in the world.

A VISION FOR THE INNER-CITY MINISTRY

Tyndale Neighbourhood House,
870 Richmond Square,
Montreal, Quebec.

by R. W. JOHNSON,
Executive Director

THE WITNESS AND WORK

Tyndale House, in the past, has attempted to meet the social-services needs (recreational, educational, and material) of the inner-city ministry. These needs have always been a part of the neighbourhood house situation. But, to see "mission" in this ministry, required, of necessity, a more personal involvement with the people who are needful — more than just the providing of a community centre for social activity.

Tyndale Neighbourhood House

had to arrive at that point in its ministry where its outlook was focussed on becoming a vital witnessing arm "distinctively of the Church", supplementing the inner-city and suburban congregations in their prevailing witness and work.

To this end, the staff and volunteers of Tyndale needed "organic relationship" with the leaders and peoples of all the congregations in metropolitan Montreal. Such relationships were seen as vital to the evolution of the neighbourhood house from a community centre for social activity to being the church in a particular situation.

This evolution has begun, because the Tyndale House people realized that they could not function without the congregations, and some of the congregations have seen their need of Tyndale House, neither becoming the Church in the sense of Christ's mission with people without the other.

MISSION OUTREACH

The staff and volunteers of Tyndale Neighbourhood House first agreed upon the basic principle, to augment the social services being provided by other agencies for underprivileged people in the neighbourhood, but with their own vision of ministry in mind.

The following is a short resume of how this vision, or experimental ministry, has begun to take its practical form:

In meeting the ever-present problem of idle school children, recreational facilities and programmes are provided weekly for some 80-90 children between the ages of 6 to 18 years.

During the summer of 1968, high school and college volunteers, under the guidance of the Tyndale staff, worked with children in the neighbourhood, organizing games and craft-work in the playground areas of the community.

In the fall of 1968, the staff considered another ever-pressing problem among children in underprivileged neighbourhoods, namely, that of a lack of motivation toward being educated. School dropouts at 16 years of age are very common; and therefore, to creatively help relieve this problem, and in turn assist the educational system in the area, a tutorial programme was begun for some 25 to 30 Protestant children of grades 6-7, who qualified for such help. The University of McGill provided Tyndale with 20 to 25 student volunteers for this ministry; and at present, Roman Catholic children are qualifying also for this tutorial programme, following the principle of individualized service — a tutor for each child.

A difficult problem facing young people in underprivileged neighbourhoods is that of being accepted as responsible persons, in the matter of earning pocket-money. To help with the earning possibilities of these young people, and keeping in mind their "real need", the Tyndale staff set up a Junior Job Corps, made up of 8 to 10 boys and girls, between the ages of 10 to 15 years, to provide janitorial service in the Tyndale building. The Corps is paid a few dollars each week for their work; but respect, for a job well done, has been the greater remuneration they have received. This has been evidenced in the good uses to which they put their pay (e.g. clothing and school supplies), and without this respect, the habit of misusing their money prevails.

The staff and volunteers at Tyndale are beginning to realize that to serve others seriously and effectively is to consider the personal needs so many face in areas of poverty and lack of personal care and concern.

EXPERIMENTAL FORMS

Two experimental ministries in this matter of inter-personal needs were undertaken by the Tyndale staff in their summer and winter programming. The purpose behind these ministries was to provide an opportunity for underprivileged children to learn something of how more advantaged children and their families live — personal insight into life beyond the confines of their own neighbourhoods.

In the Summer of 1968, a few children were guests of middle-class families on vacation, enjoying a camping experience of inter-personal quality. And during the Christmas holiday season, 35 children were guests for "a special day" with Presbyterian families of suburban congregations.

Reactions showed that these children gained a sense of self-confidence in these inter-changes with Christian families, and the results were two-way, the families themselves learning from the experience what it means "to do what one says" regarding social responsibility.

A MISSION OF FAITH

The "faith mission" of Tyndale House brought about these new forms of ministry — a "faith mission" which is daily involving individuals, groups, and congregations within the Presbyterian family, and other communions. The evolution of the neighbourhood house from a community centre for social activity to being the church in a particular situation is compelling many to personally share in this mission outreach; and for which the Tyndale staff gives thanks, as unto Him who set this outreach forth, when he proclaimed: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." — St. Luke 4:18-19.

PRE-SCHOOL CHILD CARE

E NEIGHBOURHOOD HOUSE
870 RICHMOND SQ

One of the most important aspects of the Child Care programme at Tyndale Neighbourhood House is the weekday Nursery. This is held Monday through Friday from 9 a.m. to 12 noon.

Development of the whole child is one of the primary concerns of the weekday Nursery. Similar in many aspects to the 'Headstart' programme in the U.S.A., our programme attempts to provide a wide and varied background for children whose home environment is limited.

Contrary to popular belief, the children are not from homes where the mother works but rather from homes where the mother is tied down by younger children in the home and finds it difficult to cope with three or four pre-schoolers all day long.

Young children learn mainly through their relationships to others and to their environment. It is important then, that we provide meaningful relationships for them through our volunteers and staff.

We have found that even two full-time teachers cannot provide all the personal attention needed for the 18 three- to five-year-olds presently enrolled in the Nursery. It is for this reason that we are looking for 'teams' of women to volunteer one morning per week as assistants in the programme. Experience is not necessary, but rather an interest in young children as persons and a willingness to participate in the training and guidance provided by the Tyndale staff.

YOUTH TUTORIAL PROGRAMME

For the first time at Tyndale Neighbourhood House a programme of educational tutorials for children will be offered. Selected students from Sir George Williams and McGill Universities will volunteer their time for this programme. This assistance will be offered to those children who attend the Tyndale weekly programmes.

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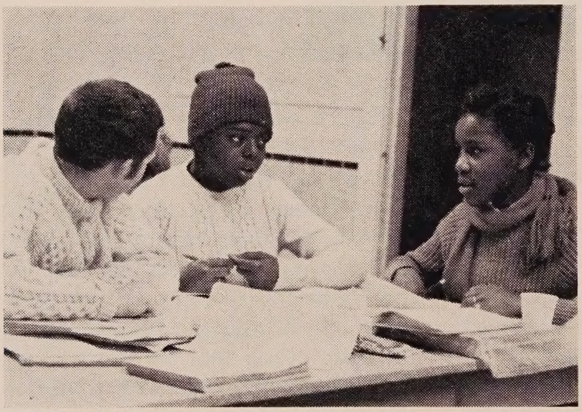

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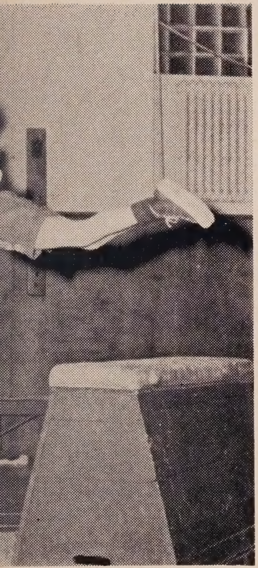
THE JUNIOR JOB CORPS AT TYNDALE

The Corps is working out so well that the staff here at Tyndale feel as though we have ten additional helpers with us. These boys and girls, ten to twelve years of age, have done a good job of keeping our very busy and constantly full building, clean and in good order. It is really a MAN'S JOB that each boy does, and for just a few dollars apiece each week.



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VOLUNTEER CORPS

Young volunteers serve as 'instructors' and 'unit leaders' of our children and youth groups at Tyndale. Our volunteers provide leadership in a cultural enrichment programme, (i.e., painting, woodwork, folk dancing, cooking, photography, recreation, music, crafts and such sports as basketball, floor hockey, badminton, volleyball, etc.).

As an 'instructor' or 'unit leader' our volunteers assume the responsibility for the personal care and concern of a small group of children (8 to 10) from the Little Burgundy neighbourhood.

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NEW FORMS OF MISSION

A Family Life Clinic

by REV. DENIS H. MAHOOD

I don't think Nanaimo as a city is any different from any other community of 25,000 people, insofar as there are 25,000 souls living here for whom Christ died. Unfortunately the vast majority of these 25,000 people which make up this community have no idea THAT Christ died, or WHY Christ died. In other words it becomes apparent that the Christian Community in Nanaimo has lost communication with the unchurched down through the years, despite the fact that the churches have been operating in this community for over 100 years.

Nanaimo is like any other smallish community in that we have our fair share of the older lonely persons who live alone in apartments and rooms. We have lots of teenagers who have lost respect for their parents and the law; we have marriages that are breaking up at an alarming rate; and we have a sizeable hard drinking population.

And Nanaimo is no different from other communities in that we have all the orthodox and sectarian denominational groups of Christians (none of them doing well enough to warrant special mention), nevertheless all with their doors thrown open every Sunday to welcome the wayward and the indifferent. Inasmuch as we are all doing this service unto one of the least of Christ's brethren, we are doing it unto Him.

But some of the clergy in Nanaimo felt the "inasmuch" left much to be desired. Obviously we were not doing much for Christ's sake otherwise the Christian cause would be better known hereabouts. There must be other ways of bringing people to Christ than holding church services. One answer seemed to be in the form of a family life clinic.

The Family Life Association as it exists and operates today, is the outcome of discussions and dialogue among the Anglicans, Presbyterians, United and Roman Catholic clergy of Nanaimo that began two years ago. The concept grew out of the belief that the family as a unit was ordained of God and is still the most important stabilizing group in society. It was felt that to render a service to the family at all levels would be a service to God, and we were thinking, not just of churchgoing families, but of all God's people everywhere.

To provide a family clinic in the terms mentioned necessitated a downtown office where there would be opportunity for uninterrupted person-to-person counselling and guidance to individuals and family groups at a pre-crisis level in a non-churchy atmosphere. It is quite obvious that one of the last persons most people in trouble go to, is the minister of the Church on the corner. Why would they? They don't know him and he doesn't know them. And besides people who do not attend a church feel guilty; it's a sort of vague uneasiness which is sometimes bolstered up by the gossipers who tell how ministers get you in their studies and hiss "sinner" at you, and people in trouble don't need to be reminded that they have sinned, anymore than Christ had need to remind the sinners who came to Him. They came to Him because they felt He could help. They came because He obviously loved people. They came because they needed someone who could help them through the stresses and uncertainties of life, someone who understood the unfamiliar feelings of anxiety, loneliness or guilt. And this is the kind of service we felt was needed and was a service we could perhaps perform in Christ's name and for His sake.

We could have opened a downtown family clinic in one of the existing downtown church halls, but there was always the inevitable denominational reference which we felt must be avoided at all costs. We were anxious to reach the non-churchgoer, the teenager and the problem drinker. After all, the churchy people could always use their pastor (although as it turns out, we've had a lot of "churchy" people in our office who confess they'd never want their pastor to know the kind of trouble they're in; he'd never understand!). The answer was to rent or buy property on the main street. But that needed money.

The spearheader of the movement, a United Church minister, the Rev. Robert Gracey, was not going to let lack of money stop what he felt was a real need in this community. He spoke at Service Clubs and consulted with other agencies who were working with families but who were already overworked, and they were quick to see the advantages of an "on-the-spot" guidance/referral counselling service in an atmosphere less official and without the necessity of waiting for appointments. Doctors, social workers, psychiatrists, lawyers, bankers and others agreed to act as referral agents, and promised their support and cooperation both to get the clinic open and to help when it was open. The moment seemed opportune.

A public meeting was called, at which about fifty of Nanaimo's leading citizens were present — including the Mayor. That night the Nanaimo Family Life Association was formed, a Board of Directors was elected, aims, objects and a constitution were drawn up. Most of those who attended the meeting bought yearly memberships for five dollars, and with that small amount of money and a few donations plus a lot of faith that lack of money would not stop the work, a suite of three upstairs rooms was rented on Nanaimo's main street. Some chairs and tables were donated, and the Nanaimo Family Life Association officially opened its doors on December 1, 1967.

The counsellors are volunteers — ministers for the most part during the daytime. In the evenings other qualified persons are in attendance. Each counsellor takes a three-hour stretch and the premises are open from ten in the morning until nine at night six days a week. A "co-ordinator", a lady who keeps the office secretarial work under control, also greets people with a smile; she is the only paid employee, although she worked voluntarily too for the first four months of operation. The coffee pot is always on the boil, and this famous beverage has helped as much as anything to help people relax and feel among friends. The whole concept is one of providing someone who can be readily available to listen; one who is always there and who can be reached without the need of an appointment.

Money has not been a problem so far. The Government of British Columbia gave an initial grant to show its interest in the "work with families", and it has continued to contribute regularly towards operating expenses; the Vancouver Foundation gave a sum of money to pay the rent of the premises for one year; the City of Nanaimo recognized the community's need of a Family Life Clinic, and gave some money to encourage the continuance of the experiment. Other contributions have been received from churches — mainly the United Church of Canada and the Roman Catholic denominations, plus donations from service clubs in the community and donations from satisfied clients. The Association is now a member of the United Appeal, and some money should be forthcoming from that source. It was not the intent to levy charges for counselling, but where clients can pay, they are encouraged to do so that others might continue to benefit.

In the first year of operation,

about 325 interviews have been conducted and well over double that number of "follow-ups". Some people obviously need constant supportive counselling; others need a helping hand over a crucial experience, after which they can carry on alone. The needs vary tremendously, and we are still learning what people need most. Group seminars have been conducted for those who intend getting married, and a similar series of six lectures are given those who have been married up to three years; the talks are given by a banker, doctor, psychiatrist, minister, lawyer and a nurse. A small registration fee is collected from the persons in the groups to cover expenses; other groups have been arranged as needs become apparent, and this will continue to be the pattern of action in the Family Life Centre. The goal of our work is to work in the area of crisis prevention.

No sermons are preached in the Family Life Association. Nor is any attempt made to get people to join a Church; indeed many a client has no idea that the person to whom they are talking, is a minister. Sometimes they ask why we are doing this work, which is obviously not what so many people expect ministers to be doing, and this gives the opportunity to talk about the "Inasmuch" as we are doing it unto one of the least of Christ's brethren, we are doing it unto Him, because He first loved us. There have been those who have left the Family Life with tears in their eyes — sometimes tears of gratitude, sometimes tears of repentance. But the shedding of tears has a therapeutic value also.

How successful have we been? God alone knows. Some problems just have no acceptable solution; some have answers that are obvious to everyone except the person in the trouble because they are too close to their own problem. Some marriages ought never to have taken place and no amount of talking can change the backgrounds of two persons who get on one another's nerves. Some progress is possible if persons can be brought into communication again; but then again some people are paying, and will continue to pay, for past sins. Just talking will not cure "cirrhosis of the liver".

But I think it helps to share your burden with someone else, even if he cannot come up with any easy solution. It helps to know there is someone available who cares — cares enough to listen patiently, and God in His wisdom often puts ideas and words into the minds of those who are willing to listen.

* * *

L.A.M.P.

A newsletter for Life and Mission Projects will be published at the beginning of February, March, April and May.

Free on request from L.A.M.P., 50 Wynford Drive, Don Mills, Ont.

TINY, the happiest girl at the beach

A true incident at the Summer Ministry Project Sauble Beach, Ontario.

Tiny loved to find new things and explore new places. With much enthusiasm and energy she arrived on the first day to enjoy ten days with boys and girls at Sauble Beach.

One day, following Tiny's suggestion, the group went exploring down a mysterious trail. They walked until they came to a small stream at the edge of the path. This was a treasure house for Tiny and sooner than one can say it, Tiny was on her knees peering into the water.

"What are you looking at?" asked Joe.

"Fish," said Tiny with a grin.

"You won't find fish there," answered Joe with a superior air.

No they didn't find any fish, but there were shouts of delight when Tiny, with the help of Joe and some of his pals, found three large bullfrogs.

"Don't touch me!" shouted Mary, as Tom tried to show her the frog.

"Look, Mary," called Tiny, "look at the beautiful stone in the bottom of the river." Soon the girls were gathering the stones and putting them carefully into a paper bag to take home.

But this didn't satisfy Tiny. She wanted something different and exciting. All of a sudden she spied it.

"It's a dear little snail," said Tiny stroking the beautiful brown and white back of the shell. "That's his home."

Tiny was so happy she beamed from ear to ear. Proudly she showed the snail to the girls who would come near enough to see it. But most of them backed away in fear and disgust.

"A girl!" said Mary, "playing with that grubby old snail. The very idea!"

"That's neat!" said Joe gazing down at the snail in Tiny's hand. "But I like my bull-frog better."

"That's OK," said Tiny. "I like my snail better."

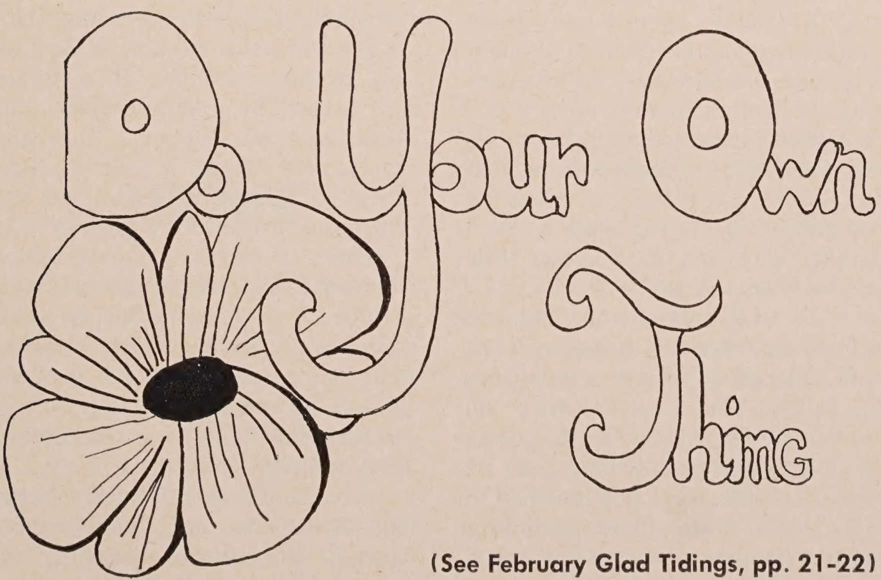
"Look," called Tiny excitedly, "my beautiful snail is coming out of his hiding place in the shell. Oow, he's walking up my arm. Look he's walking back. Ha! he looks like a one-man circus."

The children watched Tiny's snail as its antenna moved from one side to the other, as if it were marching to music.

"I don't like the snail!" said Mary. "He makes me feel all creepy."

Tiny smiled. She didn't care. For Tiny was the happiest girl at the beach. After all she had made the most wonderful discovery in the world.

—Lillian Wilton, Second Year Student at Ewart College



(See February Glad Tidings, pp. 21-22)

by CATHERINE ROBERTS

Does your driving give you away?

(Reprinted with permission
from SCOPE, journal of American
Lutheran Church Women.)

Are you leading a Jekyll and Hyde life? Are you a completely different person when you are behind the wheel of a car than at other times? Are you a well-mannered and thoughtful person who becomes a "me firster" in traffic?

What makes an ordinarily pleasant individual become so thoughtless and discourteous? In everyday, face-to-face encounters most people remember their manners. Pride, and the wish to be thought well of, keep us in line. But there is a certain anonymity in being enclosed in one of many cars on the street. Who knows who you are?

You know. Who could be more important? We are trying to discipline ourselves to live a love-filled, God-like life, to control our thoughts and keep them always positive. We are learning that this takes constant vigilance, not just for the time of our daily meditation, but all the time.

A driver who is trying to keep his thoughts loving and positive is going to be a better driver than the one who is concerned only with getting to his destination.

As the number of automobiles on the streets increases every year, it is becoming more and more important to drive like the children of God we are. A large number of accidents are caused by selfish drivers. The same man who opens a door and courteously allows a lady to enter ahead of him may crowd her out when they are each driving a car.

There is usually a human reason for what happens when two cars collide. Too often it is just plain selfishness and inconsiderateness. The fractions of minutes that are gained by offensive driving are not worth what it does to the driver, even if he has no mishap.

As one drives offensively, fighting for every inch and pushing ahead, he becomes irritable and tense. Obviously this is bad for the body. Tension and irritability can cause all sorts of physical problems. Driving in such a condition is asking for trouble. Not only do we lose our own peace, but we poison the atmosphere around us and contribute to an unpeaceful world.

Perhaps we should consider driving as an opportunity to practice love, peace, and good will. It would improve our own driving and help others, too. Remember the nice glow you felt when someone paused and waved you into a long line of traffic? Such driving is just as contagious as the selfish kind, and this is a contagion that will bless and calm instead of irritate and rankle. Safety officials are becoming increasingly alarmed at the rising traffic toll. Let's remember that we are really not alone and isolated inside a car. There we have as much opportunity to practice Christian living as any place else.

When we get into the car let's breathe a prayer that we may drive safely and react like a Christian in love, kindness, and generosity. If someone cuts in ahead of us, or commits some other unsafe or selfish driving error, let us bless him, not mutter angrily. The anger will hurt us. The blessing will help him — and us, too.

It is too important to our own spiritual growth to allow someone else's actions to give us negative thoughts. Their actions are their problem, for them to overcome. Our problem is to keep ourselves tuned to Christ, to keep our thoughts high and God-like, to react with love, not anger, whether in a car or out of it.

NEWS

Interdenominational CGIT Bonspiel Held in Red Deer

Early in November fifty girls and leaders from the Red Deer area gathered at the "Curl-a-roc" in Red Deer for the first CGIT Bonspiel.

The girls were placed on rinks which were drawn from advance registrations. Each girl curled two games, many for the first time. In between games the girls ate the box lunches they had brought. Also at this time the "Department of Youth" showed films. Following the final game a supper was held at First Baptist Church, provided by the ladies of the Red Deer churches. Following a sing-song, curling pins were presented to the rink with the most points, this consisted of Joan King, Cheryl Michener, Jennifer Cross and Wendy Halnorsen.

It is hoped that the Bonspiel sponsored by the Red Deer CGIT Board will become a yearly event.

THE WMS AT WORK

"Flower Power" in WMS

"Flower power invaded the WMS Evening Auxiliary of Atwood Presbyterian Church," reads an item in a local newspaper. The item goes on to explain that a skit presented by some of the group members depicted a Japanese war bride named "Flower" who overcomes bitterness and heartache caused by her American mother-in-law, with love of God and flowers. The women then searched through various Bible translations for guidance in a discussion on this problem and their own personal attitudes causing barriers between families and friends.

The highlight of the programme, reports the newspaper, was when the women took part in a prayer of dedication for love and understanding toward those in the community who often feel unacceptable to church people.

Thankoffering Meetings in B.C.

Mrs. J. N. Allan brought greetings from Synodical to the West Vancouver WMS Auxiliary at their fall thankoffering. Miss Mary Lou Funston, presbytery deaconess, with the aid of a map, traced and told of the appointed areas in Canada and overseas to which graduates from Ewart College are sent. she also spoke of the different types and areas of work in which they are involved.

At the thankoffering meeting sponsored by the Mary Magee Auxiliary of St. Aidan's Church in New Westminster, Miss Gladys Mackenzie gave a resume of her fifteen years of work amongst the children of the lepers in Portugese Guinea, where she strove to serve her Master as a nurse and evangelist. The CGIT sang an appropriate selection, and six of them were presented with Friendship badges.

Two WMS members, Mrs. George Boer and Mrs. John Bruce, in lovely Korean dress, greeted the congregation at the door of the sanctuary, for Vernon's thankoffering service held at the regular church hour. The Rev. Howard Kerr told the children a Korean story, "The Pheasant's Bell", and the choir sang the modern anthem, "Christ is the Lord." Mrs. H. Kerr, in bright blue Nigerian dress, told about life and work in Nigeria, and Mrs. G. Morrow, in a brown sari, told a story about a boy in India. Mrs. J. McCulloch explained about our Inner City work in Winnipeg, and Miss Linda Delparte spoke about the "Coffee House" operated by Knox Young People in Vernon. Refreshments were later served by young people in Korean and Japanese costume. There were posters and lists of WMS workers in all our fields, and great interest was shown in the handcraft and souvenirs from India, Nigeria, Korea and Canada (Indian.)

Armstrong WMS held their annual thankoffering meeting in the church sanctuary with guest speakers, Mr. and Mrs. John Easter, who had spent two years in Biafra, under the auspices of the government sponsored programme, Canadian Universities Services Overseas. Mrs. Easter served as a village nurse and Mr. Easter, principal of a high school in Ugep. Trained in Canada, they were placed on salary comparable to Nigerian standards. They gave a most fascinating account of their life and work in Biafra, and also of the work they witnessed of the Presbyterian missionaries and the church supported schools and hospitals. They displayed samples of arts and crafts from Nigeria, everything from wearing apparel to intricately carved toys and musical instruments.

Newslettes

Mooretown WMS group (Ontario) celebrated their 60th anniversary with Miss Jean Gardiner, deaconess at St. Andrew's Church, Sarnia, as guest speaker. Special mention was made of three charter members still active in the WMS, Mrs. B. Baxter, Mrs. R. Alexander and Mrs. E. Harkness.

In recognition of the 80th year of Mission Band work in Knox Church, Wallaceburg, a junior life membership was presented to Pamela Myers of the COC.

"The Bible Speaks to You" is the theme of the Prince Albert Presbyterial annual meeting.

The Isabel Taylor affiliated group of Chalmers Church, Calgary had the Rev. K. C. Doka, Synod Superintendent of Missions, as guest speaker at their thankoffering meeting. Two of the members sang as a duet the Anniversary Prayer written by Miss Louise Reith.

At the Christmas meeting of the afternoon auxiliary of Chalmers Church, Calgary, Miss Ruby Walker, presbytery deaconess, assisted by six of the members, presented an inspiring message on the Christmas story.

When each report was submitted at the annual meeting of Maitland Presbyterial, the duties of the respective office were enumerated.

The WMS afternoon auxiliary of St. James Church, Winnipeg, held a luncheon and annual meeting in December. Devotions were conducted by Mrs. Malcolm McLean who gave an interesting talk in the form of a letter describing events surrounding the birth of Jesus.

Gift from Estate

A gift of $500.00 from the Estate of the late Miss Janet McCaig was recently received by the Georgetown WMS, Howick, P.Q. This bequest climaxed a life time of interest in, and generous support of the WMS work, by Miss McCaig.

IDEA

One youth group took the October *Glad Tidings* on a Thanksgiving Retreat. "Arty, the Brainy Ant" was part of an outdoor service and "Bridging the Communications Gap" was included in another outdoor worship period.

CZECH FREEDOM RIDERS

by NANCY E. SARTIN
(Kerygma Features)

The bus they ride is roomy, comfortable, and very new. One of the many touring buses built by Mercedes-Benz that make travel in Europe so pleasant, this one had carried ten Czechs from the Austrian border to five different European countries since the last week in August when the group had slipped out of Czechoslovakia. They had been warned by the very efficient underground radio that large scale arrests were about to be made by the Russians to take out of circulation the intellectual core of the resistance. Writers, artists, intellectuals and known political activists were the target.

The ten on the bus had been in double jeopardy. They were not only musicians, but also political activists. Their families were still in Bratislava. At any hint of interest their wallets came out and pictures were proudly displayed of shy sweethearts, wistful wives, wide-eyed children.

They are in Bern to play several concerts. On the afternoon I met them they were rehearsing Vivaldi on a bare stage. Only the cellist and the bass player sat down. The other players, all strings, stood, like soloists, or like the virtuosi that they are. There was no music, no music stands. There was no conductor. When the first violinist raised his bow they 'felt' each other as a string quartet would, and launched into the music.

I learned later that they were rehearsing more thoroughly than usual, because the cellist was new. They had picked him up just before leaving Czechoslovakia. The cellist who regularly played with the orchestra had been shot down by the Russians in the main square of Bratislava on the 21st of August.

Of this event, and of the uprising and continued resistance in Czechoslovakia they speak not at all. They talk about music, about their families, reminisce about school days, and make music with great skill and devotion and with a fierce joy that is breathtaking.

They speak no English. One of them told me (in German) that in Czech schools if you study the humanities and art and music it is not possible to study English because the courses meet at the same time. Only engineers and physicists and the like could fit English into their schedules. They had had many years of Russian however, and admitted that they had spoken it fluently. However, when a Swiss journalist addressed them in Russian they not only refused to answer but turned their backs to him.

I asked them if they had plans to return home. "Home," said one, "is prison. Here we are free."

Would they like to come to America? "Oh, yes indeed." However, it would be unfortunate if they were to be far from western Europe, "in case events should occur in Czechoslovakia."

THE CHURCH IN THE WORLD

Reforms In Czech Church Life Continue

Assurance has been given by two Lutheran churches in Czechoslovakia that the events of late August have not put a stop to the loosening of restrictions on the churches there which had begun last January.

Dr. Paul Hansen, secretary for minority churches in the Lutheran World Federation, reported from Prague to LWF headquarters here that he had found "increased participation of the faithful", considerable numbers of young people taking religious instruction and "lively and interesting" parish work in progress.

He visited representatives of the 510,000-member Slovak Evangelical Church of the Augsburg Confession in the CSR, the 50,000-member Silesian Evangelical Church of the Augsburg Confession and other Protestant groups.

He reported indications that reforms will be continued temporarily under the framework of a 1949 church-state regulation but that a new regulation is expected to be formulated.

Dr. Hansen said gratitude was also expressed for the statement of the WCC on the August events. The churches cherish their relationships with the World Council and with world confessional bodies.

Catholics in India Seek Court Test of Anti-Conversion Laws

The Catholic Union of India has begun court action seeking a Supreme Court judgment on the constitutionality of two anti-conversion laws recently passed in the states of Madhya Pradesh and Orissa.

Known as Freedom of Religion Acts, the laws seriously restrict the activity of missionaries and require that all conversions be reported to a district magistrate and investigated by an officer not below the rank of police inspector.

M. K. Nambiar, a noted Madras lawyer, has been engaged by the Catholic Union to file an appeal with the Supreme Court to strike the laws down as void under articles 13 and 32 of the Indian Constitution.

The Union has also said the laws violate article 25, which guarantees a person freedom of conscience and the right to profess, practice and propagate his religion. It has questioned whether states have a right to legislate on religion.

The Indian Witness, official journal of the Methodist Church in Southern Asia, said that while the laws "claim to be aimed at controlling unfair practices", actually they "not only affect the right of propagation, but restrict religious freedom as such". The journal quoted *The Hindustan Times* of New Delhi, a major daily, saying: *"The Hindustan Times* has rightly pointed out significant implications for people of all religions: that this is not really designed to protect religious freedom; it restricts the conscientious right of all citizens to follow their convictions; it opens the way to vague interpretation and harassment by the police; it reflects serious confusion between nationalism and religion."

Meanwhile, seven persons described as Christian missionaries have been arrested under the religious freedom law of Orissa State. Five are charged with alleged conversions, while the other two, including a Spanish Roman Catholic nun, are accused of abetting in the offence. The arrests, in the Gunupur area of Koraput district, were the first to be made under the Act.

Organ Given by East German Churches

Protestant churches in the German Democratic Republic (East Germany) presented a 15 stop, 962-pipe organ to the Ecumenical Centre in Geneva on November 11 as "an expression of the gratitude of the community of Christ." The Ecumenical Centre contains the headquarters of the World Council of Churches, Lutheran World Federation, World Alliance of Reformed Churches, and World Council of Christian Education.

Appeal Made For India's Flood Victims

An appeal for $25,000 US to aid India's 2,000,000 flood victims has been made by the World Council of Churches' Division of Inter-church Aid, Refugee and World Service to its related agencies.

The appeal was made in response to a cable from the National Christian Council of India, stating that the floods have affected some 2,000,000 people in the West Bengal region with a death toll of over 1,000 persons. Rail links have been broken and roads dislocated. The city of Calcutta has also been affected.

Ecumenical Youth Council Formed

An Ecumenical Youth Council in Europe was voted into existence at a meeting in Leuenberg near Basle October 4-6 attended by the national European correspondents of the WCC's Youth Department. Its purpose will be to co-ordinate ecumenical work among Protestant and Orthodox young people throughout the Continent.

Apartment Complexes Pose Obstacle to Evangelism

The prospect of half the U.S. population living in "high-rise" apartment buildings by 1975 poses some tall hurdles for churches and synagogues interested in evangelism, according to a survey on specialized ministries in many parts of the nation reported by Miss Martha Lane in *Together,* a publication of the United Methodist Church (USA).

Residents of upper-income apartment houses are not "joiners". They insist on privacy even to the point of not knowing their neighbours. Many feel the Church "has nothing to offer them". The most encouraging experiments, according to Miss Lane, were in low-income complexes. There was response from the residents to church programmes in tutoring, counselling, music, after-school activities, adult education, dramatics, crafts and community service. Ecumenical ventures are more desirable in apartments than unilateral, denominational efforts.

Ministries in apartments require clearly defined, realistic purposes, adequate study, strong staffs, trained laymen and team approaches, Miss Lane concluded. Ineffective efforts included door-to-door calling, advertising, handbills, mailings, posted invitations, phone calls and radio appeals.

U.S. Church Agencies Endorse New Film Rating System

Film agencies of the National Council of Churches and the Roman Catholic Church have given "genuine and full support" to a new voluntary rating system announced by the motion picture industry.

The primary purpose of the new system is to protect children. It will have four categories: G — for general audiences, M — for mature audiences, R — persons under 16 not admitted unless accompanied by a parent or guardian, X — persons under 16 not admitted.

U.S. Church Women Sponsor Development Seminars, Projects

Four national seminars on "International Development" will be held during the next year by Church Women United, an administrative branch of the National Council of Churches (USA).

British economist Lady Jackson (Barbara Ward) will serve as resource leader at a November 20-22 consultation on development, and Miss Janet Lacey, C.B.E., retired director of Christian Aid in Great Britain, will lead a series of discussions across the country on world economics.

At last year's triennial assembly, CWU had recommended that all units and individuals be encouraged to give 1% of their budgets for development. Five projects were selected last month into which funds will be put: a nutrition education programme in India, an early school leavers project in Guyana, a family guidance service in Sao Paulo, Brazil, a project to develop women leaders in Botswana and a community development programme in the Mississippi Delta (USA).

12 South African Clergymen Reject Government Intimidation

An open letter has been sent by 12 leading Protestant and Anglican clergymen to South African Prime Minister Balthazar J. Vorster notifying him they are not intimidated by threats against their anti-apartheid stand.

The clergymen said they were reacting to the Prime Minister's recent statement criticizing "certain members of the clergy who use sermons for preaching politics."

In their open letter the clergymen said: "We are deeply disturbed by your remark, not on account of ourselves or from fear as to what may happen to messengers of Christ, but because the head of our government has spoken in this manner . . . The highest service the Church can at present render the government in our country is to urge it in all seriousness and in God's name to become converted from its ideology of apartheid," the letter said.

First United Parish Begins Operation in Kansas City

The first fully ecumenical local parish in the United States opened in Kansas City, Missouri, November 10 with a Roman Catholic priest saying mass at 9.00 a.m. and a Presbyterian minister conducting Protestant services at 11.00 a.m.

The church and service centre, known simply as St. Mark's, is housed in a modernistic $400,000 structure situation in a slum area of low-rent housing projects and tene-

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . . dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

ments with a population of 10,000 persons, mostly Negroes.

When fully operational, the parish will be served by four pastors, three of them Protestants and a fourth a Benedictine priest. Except for two separate worship services on Sunday, all functions will be united. A United Church of Christ minister is serving as co-ordinator; a Presbyterian will direct pastoral activities, a Benedictine will direct social and community programmes, and an Episcopal priest will be named to supervise education. "Our primary object", said the Rev. William A. Hayes, "is to underline service to the community, and as a by-product we will learn about ecumenical co-operation".

- Four women have been accepted as candidates for the ministry of the Church of Scotland by the Presbyteries of Edinburgh, Irvine and Kilmarnock. They are the first women accepted since the General Assembly approved the admission of women to the ministry.

- More young people are attending church in Russia today than five or six years ago, and more men are applying to enter the priesthood, Bishop Pierre L'Huillier, representative of the Exarch of Western Europe of the Moscow Patriarchate, told a group of religious journalists in Paris. Between 40 and 60 million Russians are practicing the Christian faith more or less regularly, the Bishop stated.

CANADA IN THE WORLD

Project "School-to-School" Given Canadian Assistance

Air Canada, Canada Customs and the Ontario Department of Education have all agreed to co-operate in getting mail to Ontario school children from students in the Commonwealth Caribbean who can't afford the postage.

Dennis Barclay of Air Canada announced that the letters would be flown free of charge to Toronto International Airport. George Mason, head of the Education Department's Project School-to-School, said that Canada Customs had agreed to facilitate movement of the unstamped letters, and that the Department would provide the postage to mail the letters from Toronto. The programme involves direct contacts between Ontario and Commonwealth Caribbean children through "school twinnings".

A related project of the Department is Operation School Supplies under which tons of educational materials, such as old school desks, copying machines and books no longer needed in Ontario schools, have been flown to the West Indies.

"Project School-to-School" is an informal imaginative programme involving about 1,000 Caribbean schools.

MUNSHI

CALORIE COUNTER

"Porridge! Ugh!", gloomed J.P., pouring milk into his cereal-dish.

"It may so be," I observed a bit tartly, "that All-Stars get their energy from Wheaties, but it seems to me a cold way for a hockey-player to begin his day, especially at 6:45 a.m. So, while I'm your manager, porridge it is!"

"O.K.! O.K.", placated J.P., attacking the offending porridge gingerly. "You don't eat it," he accused hopefully.

"I'm not a hockey-player rushing to complete a games schedule before baseball comes in. Anyway, your father does."

"Does what?" asked S.P., coming into the kitchen, cheerful as usual. The dawn never 'comes up like thunder' for S.P. "How's your stick-handling, J.P.?"

"Ugh!", replied J.P., it being a moot point whether this comment applied to his hockey, or to the porridge, still in the process of being demolished.

"Ah, porridge!" said S.P. "The backbone of the Scottish nation. Look at the braw lot—"

"Aw, gee, Dad!", protested J.P., looking pained.

"It made of us," finished S.P. "Did you know that James V of Scotland was 6 ft 7 in. tall, and his daughter, Mary, Queen of Scots just under 6 ft? What's so funny, Allie?"

"I was just thinking of John Knox. Wasn't he rather a 'wee bit mon'?"

"He didn't eat his porridge?", conjectured J.P.

" 'First Blast of the Trumpet Against the Monstrous Regiment of Women'*" smiled S.P.

"Aptly quoted, my lad, — but helping none. Of course he ate it. How do you suppose his constitution stood 19 months on the French galleys, and his attempts to 'scotch' the Queen?"

"So, we've established that a good constitution, and nutrition — to wit, porridge—accomplish great things."

"You're teasing again. But you're talking about something I've been wondering about. You know the Golden Age Club that we have with St. Simon's Anglican. Those who come to it do enjoy the meetings. Some of them live alone — it gets them out of the house; and they do like the tea and cookies at the end. But I was wondering if it wouldn't be good for them if, instead, we served a substantial luncheon at noon on the meeting days — that would be twice a month. It's easier for them to make tea and toast and a boiled egg — filling, but no variety. We could have interesting things like roast beef — how many people living alone cook a roast? — and scalloped potatoes—"

"Or 'Mrs. Mackenzie's Casserole'," murmered J.P., by this time at the toast-and-jam stage.

"How about pumpkin pie?" asked S.P., betraying his weakness.

"Well, they could buy that at the bakery. I was thinking of a good hot first course. We've been talking it through with St. Simon's women. We wonder if the Club members would pay, say, 75c for the meal. It isn't that we want to make money — but we feel it would be a service."

"Nutritious and delicious," agreed S.P., "but full of problems."

"We can use our church kitchen for the first dinner of the month, and St. Simon's for the other — just as we do for meetings. Trudy Geisner would, we think, without too much coaxing, be willing to head it up. She can make a full-course meal out of a soupbone."

"It's a bit like something I was reading about — 'Meals-on-Wheels', one of the newer sides of the Church's mission," S.P. continued. "But think it over. It could come out all right, so long as you don't serve—"

"Porridge!" supplied J.P.

---

* Title of Pamphlet published anonymously by Knox, 1558.

In Memoriam

MISS LUNDIA MacBETH

We record with regret the death of Miss Lundia MacBeth of Toronto.

Miss MacBeth was an active member of Calvin Church in Toronto and a past president of Calvin WMS Auxiliary. She was an Honorary Member of the Women's Missionary Society, W.D., and an Honorary President and for a number of years Corresponding Secretary of the Synodical Society of Toronto and Kingston. She served for several years on Council Executive as Secretary for British Guiana and the Koreans in Japan.

Miss MacBeth is survived by one sister, Mrs. Norman W. G. Baker.

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is a collection of first-hand observations on the Nigeria-Biafra Civil War compiled during a visit to Biafra in October 1968. Stephen Lewis is the New Democratic member of the Ontario Legislature for Scarborough. In the preface to this little booklet he states that he hopes "this little document helps to put things in perspective."

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GLAD TIDINGS

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AN EASTER MEDITATION

Why did it have to happen?

by Mrs. Barbara Thomson

1st Reader:

Easter has overtaken the Church,
hard on the heels of Christmas;
we were only just getting the pine needles out of the carpet,
and the glitter that fell off the angels was trampled in;
we had taken the safety pins out of the best sheets,
and now the children are after them again.
There is so little time between Christmas and Easter,
so little time to ponder, so little time to wonder,
so many other things to do in the winter weather.

2nd Reader:

Easter has overtaken the Church,
there was so little time;
He was with us such a little time;
if only we had known He would be such a little time with us,
we might have listened more,
more of us might have listened;
Easter might not have found us so unprepared.

1st Reader:

Unprepared — I have ordered plenty of bread, allowed for the holiday,
and ordered also the hot cross buns, the ham, the chicken;
my tins are full, the house is shining ready for
the visitors; they do not guess
the loneliness, the emptiness, the bitterness
in this our happy home.
Lord I am not worthy,
Lord I am not worthy,
for this, Thy table, I have made no preparation.

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3rd Reader:
The first thing He did was to make us clean;
washing your hands is polite, and simple enough,
but everyone knows your feet get hot and sweaty
from a day in the dust, and the roads as they nowadays are;
it's not a job that everyone does in public,
but when your feet are clean, then you really feel ready,
a new man, to walk another mile.

2nd Reader:
When I confess my sins, there is no stain on my hands;
I haven't done anything really bad to be specific about
but, Lord, when you live in this world, you know how the dust of it
rubs off on your feet, the grime of it gets in your clothes;
the sin of the world is smog that has settled into my heart;
what is the use of washing in such a climate;
is there any point in scrubbing the smuts away?

3rd Reader:
He did it to us; there wasn't one of us
game to go down on his knees and get his hands dirty.
He did it to us; there wasn't one of us
big enough to be humble enough to do it for one another!

1st Reader:
Cars are drawing up; people are coming together,
speaking in whispers, wearing on their faces
a blank uncomprehending piety.
They do not share the grief,
but are determined not to give offence
to any mourners.
Cars are roaring past; people are going together
on expeditions of gaiety.
Easter is such a pleasant time; more settled than Christmas,
better for flowers, better for skipping, better for sport.
They see the cars drawn up, and wonder
like those inside, "whose funeral?"

4th Reader:
This is a night of grief; those who have known sorrow
will know that this is the first of many nights when sleep
comes as a mocking opiate to lull
and rouse again the ache of memory, the pain of loss, the cry of grief,
Why? Why? Why did this have to happen?

3rd Reader:

We just stood by and watched, when He was taken.
We were bewildered with walking, heavy with sleep,
paralysed in a stumbling dream of doom,
from which we could not waken,
almost as if we were waiting for them to come.
Then the torches blazed; we were fuddled and dazed,
we stood there blinking like owls without sight;
it had been a long day; now they have taken Him away
it will be a long night.

2nd Reader:

Why did it have to happen? Why does it ever have to happen?
What have we done wrong? We didn't know we were doing wrong.
Most of us did what we could, most of the time,
and the rest of the time most of us kept on doing
as much as anyone could have expected of us.
How much more could anyone reasonably have expected of us?
How much more could any of us have done?
I couldn't have done any more, anyway; that is to say
I couldn't have done much more; well anyway
I couldn't have done enough to have been effective;
not on my own. Not by myself.
And what about the people I have to consider?
I don't even live for myself;
I'm not free to act for myself; I have to consider
the family, the children, the effect of the pressure
of what the neighbours say, what the law demands, what
other people think
I'm very seldom free; you see
I try to live for others.

4th Reader:

Look up and see
lift up your eyes and see.
Here is the Man who lived for others, dying alone.
Each of us lives alone; each of us lives by himself.
Each of us dies alone; each of us dies by himself.
No hand can touch me when my hands have lost their feelings;
no life can light me when my life has lost its meaning.
Look up and see.
Lift up your heart and see.

Here is the gallows that becomes a throne.
None of us dies alone,
not any longer.
Surely all our deaths are drawn together
under this great shadow,
and all our griefs shared, and sufferings
into this sorrow.

All:

We are the women who bow our heads and wait
through the long grey afternoon; at the coming of night
we draw the curtains, rearrange the room,
and shade the light; there is some consolation
in little tasks, such as seem necessary,
while we wait for the moment of death, as we have waited
for the moment of birth.

4th Reader:

But this is my son, my own, my little son
that never meant any harm to anyone!

1st Reader:

Where have the angels gone? They have left their halos
in the Sunday School back cupboard. We had a star
too, but the bulb's gone phut, so we no longer use it.
I can see no point in bringing along the children
this time of year.
But at least we don't have a great gaunt crucifix,
like some of the Churches.

4th Reader:

This was my son, my son; that never did harm to anyone!

3rd Reader:

When it was all over, a man in my position
found it easy to have things done decently,
the laying out and burial conducted respectably;
much better in fact than they could have arranged themselves,
or even afforded. To have acted sooner
would have been very chancy, difficult, well nigh impossible
however much one may have admired the man.

4th Reader:
It was my son, my own wee son.
Why did this happen to him?

2nd Reader:
I stood on the cliff above the beach.
The men had gone out into the long grey dawn, fishing;
it's such a relief to them, to get out in the boat,
such a relaxation after the rat race of the city life,
and they love to think that they provide for us,
using the glasshouse, the cabin cruiser, the rotary hoe,
to raise a limp lettuce, mid-season, a tomato or two,
and if they were lucky this morning, a couple of fish;
one for the cat — we don't eat them — and one for the neighbours.
It was such a beautiful morning; the air was clear,
and the light still subtle, etched like a grey glass bowl
was the sweep of the beach.
From a fire at the far end, a thread of smoke
curled upwards; then along the sand two boats
drawn up; they seemed to have caught plenty,
from the way their nets were glinting. They were having breakfast.
I would have liked to have joined them, but there seemed to be
quite a party.

3rd Reader:
I might have known there was no use going back
like that — but how was a fellow to know?
It all happened so quick; it was all over so quick;
it leaves you numb, an experience like that,
it cuts you to the quick; the first thing you want to do,
you want to hide, just creep away somewhere
and pretend it had never happened, pretend you had never been
yourself: the folk you used to know, pretend you had never even seen.
But it's not so easy to run away
from the living words that hammer in your heart;
the words of shame kept beating in my ear.
I never knew my Lord; I was afraid.
My God, I know Him now!
When the others came to me, I couldn't look them in the eye,
but they turned to me; there was no one else they could turn to
so I had to decide to go back to where we had been
before all this happened, back to the boats, to fishing.

2nd Reader:
It was like walking backwards through a dream
towards the waking, every moment, sound, smell, scene
reviving memories deepening memory
into an experience more powerful than reality,
in which we awoke to the real reason
for all that had gone before
"He is alive for evermore,
and going before you into Galilee."

1st Reader:
After this morning, I feel different.
I wasn't in the mood for Church
I grudged the time, got caught by the bell,
still only half dressed, still undecided,
and the dinner nowhere near ready to leave them to do.
But even the bell sort of sounded different;
even our cracked old tinny little bell,
and it was a nice morning. I ran most of the way,
arrived in breathless, I always think Church smells nice
on Easter Sunday. Folk were already singing
quite lustily, for our folk; one or two visitors
seemed to make up for the many away.
I managed to slip into my usual seat
and really enjoyed the service; in fact I was glad I had come
for I don't always make the effort, I must confess.
And now, though I can't say why, I feel fresh and clean,
and full of light, a new sort of cheerfulness,
ready to face the day, the week, the year. I can only suppose
that what you put into the Church doesn't always determine
what you get out of it.

This meditation would be most effective with a mixed cast.

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The work area at "Operation Sewing Machine" with Clara Ewurum in the foreground. The cloths around the machines are for pins.

OPERATION SEWING MACHINE

by MARJORIE ROSS

Operation Sewing Machine has two objects: To assist a small number of Ibo refugee women presently living in Lagos, and to provide clothing for people living in the war torn areas of what was once Eastern Nigeria. It is a small project, but it does demonstrate the concern of our church in Canada for the victims of this tragic war. This is the story of the project, which came into being before it was planned . . .

It began with an appeal in our church bulletin here in Lagos, which asked for "volunteers to assist the Red Cross to sort used clothing in a warehouse on Idumagbo Street." Idumagbo Street is one of the hottest and most crowded streets on Lagos Island, and the warehouse, when I found it, had no ventilation, and plenty of dust.

There were 1,000 bales of clothing stacked there, from New York, and each bale was a mixture of clothes for both sexes and all ages, together with choir gowns, hospital sheets, christening robes, bikinis, crocheted doilies, odd socks, rags, et cetera. As we sorted, over the period of a month, a large pile grew in one corner of things which seemed completely unsuitable for wear in this country, ruled out either on grounds of climate or culture. The idea occurred to several of us that if people could be found to do the sewing, these things could be remade into garments that would be useful — i.e., little girls' dresses from the pink seersucker pajamas, women's blouses from the black lace evening dress, and so on. At that point, one of the Christian Council workers suggested that there were many Ibo women in the "displaced persons camp" who had nothing to do. Would I be willing to take several of them, teach them sewing, and have them make over the unsuitable clothing? I was willing, and the following week (this was May, 1968), two women arrived at our apartment, and Operation Sewing Machine was launched.

The question that must occur to many people in Canada is, "How do Ibo women come to be refugees in Lagos, the capital of Nigeria, when most of their relatives and fellow tribesmen are besieged in Biafra by the Federal Nigerian army?" In October 1967, federal forces captured the old town of Calabar, the principal town of the Efik area of the old Eastern Region of Nigeria. (It was the government of the Eastern Region that seceded from Nigeria and called itself Biafra on May 30, 1967.) Many Ibos had made Calabar their home, and when it fell to the federal army, the great majority of these Ibos fled from the town. Many Ibo men were killed, and many escaped only by abandoning their wives and children. These women went into hiding around Calabar for several days, or even longer, and then, as the situation became calmer, they emerged and were assembled by the federal army into a refugee camp. Their houses and belongings had been in most cases looted or destroyed. Late in November, the military authorities decided that the administration of the refugee camp in Calabar, where there were serious food shortages, was too difficult, and so the refugees — about 150 women with 200 children and three or four teenage boys — were loaded into planes and flown to Lagos.

In many ways, this has proved a fortunate decision for these families, for in Lagos there are the facilities and charitable organizations willing and able to look after them. The government welfare officers, together with the Nigerian Red Cross, oversee their care. They have been housed in a big apartment building and have adequate food and medical care. There is a little primary school on the grounds

Church groups across Canada, other than WMS groups, have also shared in "Operation Sewing Machine". This has been greatly appreciated.

Current needs also include the economic development project in India where the people in famine areas are enabled to earn a wage to buy food for their families.

There is need for continued financial support in projects such as these.

for the children, and an attempt has been made to place older children in secondary schools. They are by far the best looked after group of refugees in the country. However, although their physical needs have been met, the women, like refugees in any war, found the emotional adjustment very difficult. The worst thing was that they had nothing to do — no buying or selling in the market, no compound to clean, nothing to do but grieve for lost husbands, long to be back with their relatives in their home village, and quarrel amongst themselves. The handful of women with training have been encouraged to get jobs — one is a telephone switchboard operator — but most of them have very little training for anything. A Ghanaian woman with a sewing shop hired six girls with sewing skills, but that left the great majority who were virtually unemployable. What most of them needed was a job where they could learn as they worked. Operation Sewing Machine has tried to provide this opportunity, but unfortunately, we can only provide it for five women.

There is another feature of the project, which has become, for the women concerned, the important thing. From the beginning, the welfare workers and I had agreed that the women would need an incentive to make them want to come regularly to work, even though they were being taught a skill, for the lethargy and indifference produced by the refugee existence is hard to shake off. I had some funds sent me by my home church in Brantford, and by the Inter-Church Aid Committee, and so I paid my original two girls their bus fare, plus a little extra for pocket money. The "little extra" grew slightly, as their proficiency increased.

At the same time, I was concerned that the women have something to show for their months of work after the project finished. A sewing skill is of little use if you have no machine, or can find no sewing establishment to hire you. The ideal thing would be to enable the women to buy their own sewing machines, so that they could sew for others as a business, or simply sew for their own families. Also, I felt that my little group of two could be enlarged. The only area available to us is our dining table, but it would hold five women. I had

several discussions with the Rev. Earle Roberts, secretary of the Social Action Committee of the Christian Council of Nigeria (and one of our missionaries), and he encouraged me to expand the project. Last September, I sent a proposal to the WMS and the Mission Board of our Church asking for increased financial support. When this was granted, I asked the welfare authorities to send three more women whom they felt would profit from the training. Then I purchased five hand-operated Singer Sewing machines and the women entered into an agreement with me that each week they would turn back to me most of the pocket money I would pay them to put towards the cost of the machine. At the end of a period which I estimated would be about six months, they would have "paid me back" for their machine. They would then own it themselves, and would have learned how to use it while they were working for it.

The week after I introduced this new feature of the project, the two women who had been working from the beginning brought me their down payments — this came as a complete surprise to me. In one case it amounted to over a third of the total cost, and it was money they had been saving out of the pocket money I had given them. We felt that this very positive reaction indicated both that the machine was something very desirable, and that the women had it in them to work towards a goal. They had shaken off the lassitude of the refugee life, and were once more, in the tradition of their people, working to better themselves. One of these women made her final payment just before Christmas, and the Rev. Don Neil, chairman of the G.B.M., who was here for a visit, was able to formally present her with the receipt for her machine. Fittingly, she is a Presbyterian, and comes from the same village as Ogbu Kalu, the Presbyterian student who came to Canada to study with the assistance of our Church.

The project has been officially recognized by the Presbyterian congregation here in Lagos, and so is the first of what, hopefully, will be many church aid projects for those whose lives have been shattered by the war. The Presbyterians here in Lagos are all from the former Eastern Region, and so they have a great concern for the relatives and friends back home who are in need. It is to refugees in this area that the clothes the women are making are being sent. We pack the clothes in bales and send them, via Christian Council channels, to relief workers and Presbyterian pastors in the war zone. By the time you read this, we will have sent off almost 1,000 garments. It is a drop in the bucket when you consider the hundreds of thousands in need, and from the point of view of the need for cloth-

←— Marjorie assists Rose Okorie with the machine she now owns.

ing, the project should be turning out the greatest possible number of simple garments on an assembly line basis. However, from the standpoint of training the women in sewing, we should be working on a great variety of patterns, including some which require considerable time-consuming hand work. I try to strike a balance between the two.

It seems that recently we have been tending towards the slow production of high quality work simply because of the amount of material consumed in mass production is so great. The cost of cloth has been going up steadily here, and although my Canadian funds were designed to cover purchase of some cloth, I am trying to make it stretch. Our supply of ripped up "unsuitable clothes" has long since been made up into other garments. However, the Red Cross has given me large quantities of U.S. Army surplus cloth (winter-weight). It is good green felt, and certainly not ideal for this climate, but we are assured that whatever we make from it will never wear out. There will be hundreds of little boys in the Calabar area wearing green woolen shorts for years to come!

The big drawback to this project, of course, is that it is so limited. I wish we could help more, but at least this is a beginning, and we have demonstrated to these women that others do care about their plight and that of their people. Since they have been brought to Lagos, they have been given a good deal by various organizations, but it has been on a quick "give and run" basis by the donors (the welfare workers excepted), and on a "gimme" basis by the women. The best feature of this project is that it means the continuing involvement of the givers — my time and the contributions of church people here and in Canada, on the one hand; while on the other hand, the girls are expected to give their work week after week. They have responded to the idea that it is through their efforts, given the opportunity by this project, that they will become self-sufficient once more. They can see normal life in the future now, whereas before there seemed nothing but government handouts and the status of "refugee".

For ourselves, we are thankful that this project, even though it is so small and so mundane in some ways, has enabled us to help these five women and the eight children they have here with them, and indirectly the larger families they will someday rejoin. It is so hard to get aid to those who need it most in this tragic war. Some are barred from us by armies, and many more are just as effectively cut off by red tape, or distance, or bad roads, or ignorance. These five women are here, within reach, and we are glad that with your help, we have been able to show them the concern that we feel for the many thousands from whom we are cut off.

* * *

EASTER in Quebec

by GERALD DORAN

For over 350 years Easter has been celebrated in Quebec. Easter, being a religious feast, has always been marked by special church services. There is the memorial of the Last Supper on Thursday. Holy Friday sees the three hour service starting at noon. Communion is not served on Good Friday, unlike all other days of the year, because on that day Christ died. Holy Saturday is punctuated by a long Mass. Then comes the joyous day of Easter Sunday with everyone at Mass. Even if you aren't too religious you go to confession and to Easter communion. Doing your "Easter Duties" marks you as a Roman Catholic — if not necessarily a good one — for another year.

Quebec at Easter is often cold. Snow is sometimes on the ground and very often in the air. Winter has not yet died but at Easter all are sure that the rebirth of Spring has occurred. Overshoes are left off to show new shoes, new gloves are worn, spring hats and dresses make their debut. The church is made gay by all the new hats and bright dresses. This splash of colour in the sanctuary and the unaccustomed crowds lead the faithful to mutter about the sincerity of these brightly bedecked Easter Christians.

Easter in Quebec is a time to eat well. In the early days of the French colony, Easter pie containing oysters and ham and a myriad of goodies was set before the feasters.

Early on Easter Day children run to the kitchen to find their overturned plates sheltering a hard-boiled egg. In good times there is an individual basket holding a chocolate bunny or candy egg. In very good times a filled chocolate egg is found. Father might show the jar of "Easter Water" he has dipped from the brook before dawn that day. This precious souvenir of Easter will be treasured for weeks.

Breakfast comes before or after communion, depending on your form of Christianity, but the menu is the same. Eggs have been preserved for weeks in water-glass (as in keeping with the old tradition when hens were parsimonious in winter). Now the children eat their fill of eggs and farm-smoked ham. From the pig killed in the fall, at least one leg of ham is saved till Easter. Maple syrup is often in the making at Easter so old "Canadien" delicacies, such as eggs fried in maple syrup and maple dumplings, can be sampled on Easter. The day itself may be enlivened by an egg-hunt through the bureau drawers and under the furniture, if the parents want to distribute the eggs that way. Dinner and supper feature ham and eggs.

Easter in Quebec resembles Easter in most Christian lands. Eggs, ancient symbol of new life — are prominent in this first feast of spring after the fast of Lent. Joy is expressed in the feasting and first wearing of new clothes. But basically Easter means reliving "Passion Week" with the Last Supper on Thursday, the death of Jesus on Friday, the mourning of Saturday and the wondrous news of the Resurrection of Christ on Easter Sunday.

Ukrainian EASTER

by MICHAEL FESENKO

In Canada and the United States, Christmas is observed as the greatest Christian festival. However, for Ukrainians, Easter takes precedence over Christmas in this regard. It is called the "Great Day" and the "Day of Resurrection". The last week before Easter is called "white week" or "clean week". All field work must be completed before Thursday, and no work is allowed from Thursday on. A special service is held on Thursday night called the "Passion of our Lord". At the end of the service, worshippers light their candles from the church candles and everyone walks home carrying their lighted candle. It looks beautiful at night when thousands of people walk along the streets, each with a burning candle, creating a river of floating stars in the darkness.

Arriving home, a cross is made with the flame, on the door above the head. It is done to ward off evil from the household. There are other customs and rituals, many of them of pre-Christian origin and connected with agriculture.

Easter is essentially a holy day of joy and happiness that unites the whole community. Easter is celebrated for three days while the church bells chime joyous music continually.

Easter Day itself begins with a special night worship, which includes consecration with "holy water" of all kinds of delicious food which the worshippers bring to the church. They usually stand in rows around the church with their baking in front of them and with lighted candles placed in the centre. The people bring to this service specially baked Easter bread, whole roast suckling pigs, ham, homemade sausages, cheeses, butter, coloured eggs, radishes, etc. The priest walks along the rows with the deacon, singing prayers and sprinkling the food and the worshippers with holy water. At the end of the service everyone greets his friends with the words "Christ is risen" and is greeted in return by the response "Indeed He is risen". It is customary to kiss one another three times after greeting. After that everyone takes his consecrated food home, and the whole family has a sumptuous meal together after a long and strict forty days of Lent.

The preparation of Easter eggs occupies an important place in the observance of Easter. There are two kinds of Easter eggs; some are coloured in one colour only, — usually red, blue, or yellow; others carry a very elaborate multi-coloured design.

The eggs with multi-coloured design often display great taste and artistic ability. Such eggs are preserved throughout the years. The process of colouring the eggs and drawing designs on them is slow and complicated, and requires much patience.

If there is to be white colour in the design, the artist (usually a woman) draws lines of melted wax with a very thin brush over those parts that she wishes to remain white. The egg is then dipped in the first and lightest colour. After it is dry, she covers those parts that are to remain in this colour, with lines of melted wax. The egg is then dipped in the next and darker colour, and so on. The process is repeated, with the egg being submerged in successive and darker colours until black is reached, and the multi-coloured design is ready. They look very striking indeed.

In Canada, the observance of Easter by Ukrainians has been modified by different surroundings. It differs especially in the large cities. How could a person carry a lighted candle across the city in the midst of traffic? The Easter kissing after the church service has also been given up, even by the young people. However, Ukrainian Greek-Orthodox and Greek-Catholic still consecrate their Easter bread by sprinklng it with holy water.

Ukrainian Presbyterians have preserved the beautiful Ukrainian Easter hymns in their worship. We do not sprinkle our Easter bread with holy water, but usually one of the women in the congregation bakes an excellent Easter bread (called 'Paska'). It has the form either of a huge mushroom, or a round loaf. It is placed on the communion table in front of the pulpit. Coloured eggs with the best designs are arranged around it in a circle. The bread reminds us that Christ said He is the bread of life, and the Easter eggs bring the message of immortality. At the end of the sermon, the minister greets the congregation with the words "Christ is risen", and the congregation responds with the words "Indeed He is risen".

Other than the above, there are no differences in the observances among all the people. There is much visiting, singing, and rejoicing. Monday is called the "Monday of water-pouring". In the Ukraine, girls had the right to empty a pail of water on a young man unexpectedly and get away with it. This custom is not practised in Canada.

The dominant point in all observances of Ukrainian Easter is joy — joy at the fact of Christ's resurrection and the certainty of life eternal in Him.

"Christ is risen! Indeed He is risen!"

PRAYER

Our heavenly Father, our hearts burst with great gladness and joy when we think of the wonder of the resurrection of your Son and all that this means to us. We rejoice in the knowledge that the relationship between God and man is restored by your act of giving your Son. We give thanks for this powerful display of your great love for each of us.

Forgive us that the falsehood and treachery which crucified Christ are still part of our lives today.

Help us to express our confidence in your glorious victory over death that others may know and believe that "Christ is risen, Indeed!"

Amen

WHERE in the world IS THE CHURCH?

by MARY WHALE

When I first travelled to mission fields fourteen years ago I remember a discussion about one Asian leader. His life of self sacrifice, of integrity, of prayerful leadership, his death as a martyr were considered relative to his religious beliefs. It is thought that though he had respect for Christianity, had come very close to it — that he had died without confessing Jesus Christ. Had baptized Christians actually stood in the way of him becoming a Christian? Had rigidity in the Christian Church been for him a stumbling block?

Fortunately for all of us, Jesus Christ is the Judge of all mankind so we will not know until our own final judgement who has been received into the Kingdom and who has not.

I have thought of this question of rigidity of religious beliefs a great deal as I have thought of the things I saw, heard and felt on my visits to India, Formosa and Japan last autumn. It seems to me that there is increased evidence of barriers broken down, of sharing with one another of the deepest things of life.

In India there is a common concern and a sharing of responsibility for the economic life of the nation. During these past four years of drought in some parts, and resulting famine conditions, Christians and non-Christians in all parts of the world have shared India's problems in a very real way. Regardless of what the future may bring to India, there are areas which have experienced concerned people working for the welfare of the whole community. This work has not been merely a handout of food to meet a desperate need. There has been some of this. But the real effort has been to help themselves. When wells have been dug, they may have been done with supervision and equipment supplied by Christian resources — or they may have been supplied by governments — India or others — but the operation has been carried out by the community.

For example, I observed plans being made for the completion of a well. A missionary was taking responsibility for seeing these plans were made and she would see that the village people were paid for their labors. The supervisor — the one who had the expertise and would supply equipment was a local government officer. The village would benefit two ways. They would have more water to irrigate dry season crops (already the well was in operation on a wheat field) and they would have some funds to buy food until the wheat was harvested. Road building or repairing projects were being similarly planned. On another occasion I observed the beginning of plans for relief for an area which had had very severe drought last summer. The committee was largely a non-Christian group representing the various communities. But there were four Christian men at the meeting — and their resources — which would come from abroad, from you and me, would combine with government sources — some of which may also come from abroad through aid programmes.

The life of the community has become a matter of concern for the Korean Church in Japan. The concern began as one for Koreans — both non-Christian and Christian. But Christian Koreans know that they have a responsibility for the community whether its membership is Korean or Japanese. This is not an easy idea for them to follow through — they must continually check their thoughts and their action against Christ's ministry to all people. They are strongly tempted to keep their Korean nationality and cultural patterns to the fore. But the burden of their calling in Christ is ever before them.

The kindergarten in Shimoneseki is a project which is intended to serve the Korean community in that industrial city. Its success is causing other congregations to make a children's programme a basis for community development. In Kawasaki, an industrial suburb of Tokyo, a nursery has been started. In Nagoya a kindergarten along the lines of Shimoneseki will begin this month. Both of these projects are to be the basis for community outreach — and to include the whole community — not just Koreans.

While the Church in India and the Korean Church in Japan are moving to more practical forms of ministry — the Church in Taiwan is in a somewhat different position as far as its history is concerned. The tribal Church grew greatly in membership in the first half of the century. The plains Church also grew — particularly during the "Double the Church Movement". The task of the Church in Taiwan is to keep its educational process equal with its numerical growth. To do this the Church has learned that it must have concern for its theological education. It must be constantly aware of the Church's place in changing social and economic conditions.

The other day someone suggested that we should consider: "where in the world is the Church." In Asia and Africa the Church is beginning to show itself as having the strong spiritual strength to surmount barriers and tackle the severest of problems. Let me emphasize the word "beginning". You and I must be involved if there is to be progress. For there are still those everywhere who will cling to the mission compound idea — who will be timid about testing their faith in the "world".

A group of us had coffee together one evening while I was in India. The group represented the community: government, the judiciary, medical work, education, the Christian pastor was there and missionaries, but one could observe that there was considerable recognition that their life of work was intertwined. What of their lives of the Spirit? Only God can know how His spirit is working. At the close of the evening the pastor led in prayer. He gave thanks for "this particular kind of fellowship." I believe this kind of fellowship is a channel to Christ for all including you and me.

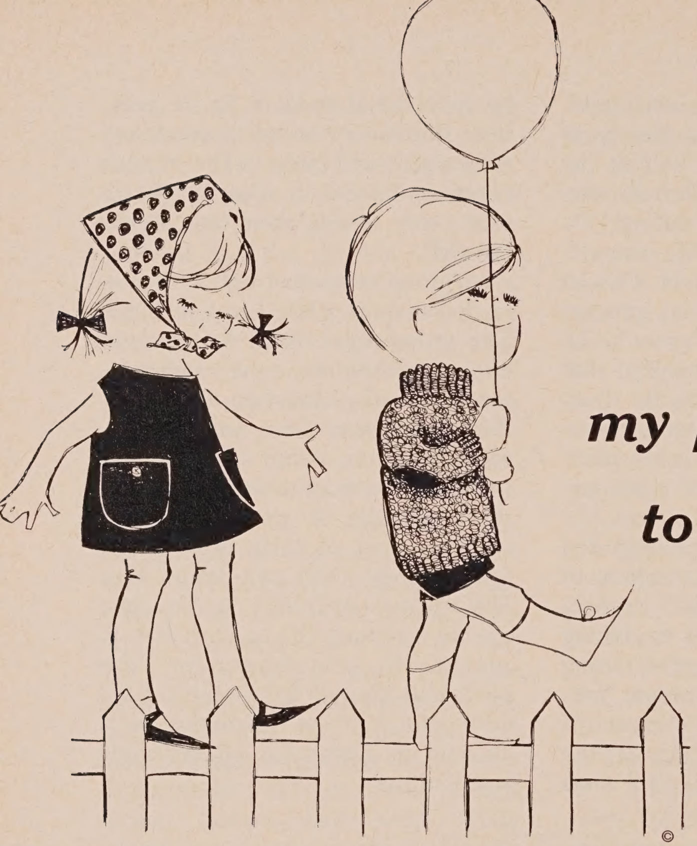
1968 SYNODICAL GIVINGS

	1967	1968
Montreal and Ottawa	62,635.42	61,272.99
Toronto and Kingston	152,060.00	142,382.08
Hamilton and London	137,082.67	130,279.68
Manitoba and Northwestern Ontario	16,122.54	16,095.23
Saskatchewan	13,274.98	12,544.70
Alberta	16,008.52	15,767.07
British Columbia	19,061.31	19,492.48
	416,245.44	397,834.23

(These figures are given for the information of the constituency, with the understanding that at the time of printing all the audited Synodical statements had not been received.)

Our sincere thanks to faithful contributors throughout the Society.

(Mrs. W. E.) Mabel F. McCutcheon
Treasurer



Can I help my pre-schooler to know God?

by SUSAN YUEN

Many of the guidance books for young mothers say how important the first six years of a child's life is — apparently the type of care the child has in those early years determine the type of person he will become.

In the light of this fact, what can a mother do to help her child develop spiritually in the early years? Here is one mother's view of what may be helpful.

I, a mother of two (three years and six years old), desire, as many of you do that my children will some day have a personal relationship with the Lord. Is there any way I can help them to wish this for themselves?

If we desire our children to know God, to develop this personal relationship with God, we must first ask ourselves: "How is my walk with the Lord?", "What do my children see in my life that would encourage and strengthen them in spiritual values?", "How real is Christ to me?" We cannot make Christ a reality to them if He is not real to us.

In the case of a baby, Robert S.

Lee in his *Your Growing Child and Religion* says, "Not by teaching her baby religion, but being God-filled herself, will she (a mother) open the way to God for him." In the way the mother handles her baby, holds him and cares for him, the mother enables the child to experience a love relationship that will later open the way for him to have a love relationship with his heavenly Father.

Robert S. Lee also says, "If parents are religious, the young child will sense their devotion and it will leave its imprint on him. It is not what they do to the child but what they are that counts for most." Therefore this is more than just a matter of saying or doing certain activities at specific times of the day or week, it involves the underlying relationships of the parent to God, of the parent to the child, and eventually of the child to God. The objective is not just to put on a religious "veneer" on the child, or a superficial grafting of religion onto the personality of the child; it is more a matter of helping the child to develop the "inner strength that is the mark of a sound religion" (R. S. Lee) and thus to help develop the whole potential personality of the child.

The scriptures instruct us to pray for our child. So often, we "hear" our children "Say" their prayers. Might prayer have more meaning for the child if he was not limited to a nightly repetition of a "formula" prayer? What if the child, as he was able, thanked God for specific blessings or asked God to help him with specific problems? I think one of my biggest thrills was the night I realized that in our shared prayers, my six year old and I were very naturally praying together to God and not just "hearing" each other's prayers. Even a three year old is capable of sharing her day with God and confiding her problems to Him. Another delight was when my more practical three year old prayed that she was sorry "I wet the bed and please help me to not do it anymore."

When I asked a friend how it happened that she and others in her family became Christians, her reply was that "My mother always prayed with me when I was young. Even when I became older and we no longer prayed together each night, I knew she continued to pray for me. This was a big help to me whenever I had a difficult day to face."

The Bible further instructs us to make careful and steady efforts to discipline our offspring (Prov. 13:24). At the same time, we are also advised not to overcorrect or be overly harsh with our children lest they grow up disheartened (Col. 3:21).

Children are a blessing from the Lord, given to us in trust for a time. Ultimately, we are responsible to God for how we handle these privileges. How can we know what to do in our day to day decisions? The scriptures assure us that "if any of you lack wisdom, let him ask God . . . and it will be given him."

PERSONAL BIBLE STUDY

Prayer: Teach me, Father, to be open to your leading through the scriptures. Give me an open mind and heart that the Holy Spirit may speak to me and move me to act that your Kingdom may be extended. Amen

Read thoughtfully Matthew 25: 34-40.
What does this passage suggest should be the direction of your life?

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What ways of serving should you adopt if your pattern of service is to follow the lines suggested in this passage?

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As a Christian what should be your motive for serving?

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In what ways can Christian service be uncalculating help?

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How should you decide who to help and how it can be done?

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Compare the kinds of help provided and the motive for providing help in institutions of the Church with the type of help described in this passage.

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A helpful commentary on this passage is found in "Gospel of Matthew" (Volume 2) by William Barclay ($1.75).

by JAMES ROSS DICKEY

Holding Forth and Hanging On

To get from St. Stephen's Presbyterian Church, Creston, B.C., to Porthill, Idaho, one must go back in time a little, down through the older part of town (closer to the Kootenay river and settled first) and then along a snaking seven mile road, past the Kootenay Indian Mission with its dozen or so cottages, and past the "flats" that have harboured water fowl and deer even before moccasins traced paths through the undergrowth. Porthill assembles itself at the border: a customs house (closed after midnight), a few homes, and two taverns. These two taverns thrive to a large extent on Canadian thirsts, particularly unbearable on Sundays when no draughts are drawn north of the border. Until last Easter I thought that Porthill meant beer, good farming, and little else. I was quite wrong.

Shortly before Easter I sat in my study talking to a man who had asked me if I could come to Mount Hall Presbyterian Church, about 20 miles south of Porthill, and take an Easter evening service. I had probably passed this church more than once without really noticing it, or particularly that it was a United Presbyterian Church. And now I find that there is a Presbyterian congregation worshipping there once a month and that there is a flourishing Sunday School in Porthill itself. They are served by a minister who bears an office roughly equivalent to that of a Missions Superintendent. This minister, the Rev. James Howell, flies a four-seater plane up from his home at Post Falls, Idaho. Having the whole of northern Idaho to serve, once a month services are all his schedule will permit.

From this brief Easter encounter began my modest "international" ministry. I have since found that at least two of my predecessors here at

Creston were engaged in joint work with our American friends in various capacities, generally with the Sunday School since it predates the church by over twenty years.

Christian Education specialists place great emphasis on having the proper facilities for the instruction of boys and girls in the faith, and I would be the first to deny the benefits of halls, classrooms, etc., particularly since St. Stephen's is itself so wonderfully equipped. However, the facilities at Porthill are a monument to the importance of dedicated leadership, provided for over thirty years by one woman, Mrs. MacLean (the wife of the elder who had come to ask for my help). It is difficult to describe the Sunday School building at Porthill, without giving the impression of condescension and the Porthill Sunday School needs no condescension. It is a small building, having been a very modest home at one time. From the outside it looks as if it has been abandoned for some years. From the inside it might at first appear that it should have been. Most of one wall is taken up by a piano. Heat is supplied by a wood stove placed securely above the floor on some flat rocks. Cardboard provides some of the insulation. On the walls of the small rooms you will see the handiwork of the pupils, colourful, prolific, and instructive. It is their Sunday School and they love it. Attendance frequently rises above twenty, with young boys and girls, and yes, a few young men and women, coming from all over the community, and from every denominational background.

The interest of young people is further reflected in the fact that they are almost always represented at public worship. In a literal sense, the church was built by young people. With local help and financial backing from a higher court of the church, teenagers from Spokane, Washington, laboured in the building of Mount Hall Church. They have now become young adults, but other teenagers from the same city have replaced them for two weeks in the summer, conducting, with a minister's guidance, a successful Vacation Bible School.

The Mount Hall congregation has even borne witness to its Lord in a trend of the times that tells sharply against it . . . the migration from rural to more urban areas. Families who have enjoyed the fellowship and vitality of Mount Hall, when moving to larger centres such as Bonner's Ferry, (the nearest town), have immediately joined in the life of other congregations.

As I continue in my pastoral association with the people of Mount Hall, preaching every Sunday evening (except for the one when the Rev. Mr. Howell conducts worship), and visiting from time to time, I have come to see that vitality and genuine Christian fellowship can be maintained in a very small congregation. I would like to be able to go into greater detail about these people who are now friends

— the MacLeans, the "Hermit of Hall Mountain" (an elder "hermit" with an M.Sc.), and others, but I am short of space and my "own" congregation would deserve equal time.

Of course, Mount Hall may one day close its doors. Certain trends seem irreversible, and false optimism does no service to the Church or its Master. But even if that day should come, I believe that it can be said of this congregation: "Well done thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things."

Your Prayers are asked

—That the wonder of God's love in His Son's sacrifice and resurrection may be felt across the world so that the war in Nigeria-Biafra may cease and such a reconciliation made between the peoples that the country will develop again; and the people praise Thy Name; that the hungry will be fed and the resources of all God's creation be used to provide food for the body and food for the Spirit; that each of us will hear the message of Easter, and hearing give ourselves to the work of God's Kingdom everywhere.

—for all groups and individuals as they prepare for the Easter season that the meaning of Easter may be very significant to them and that they may be led to share the Good News with others through their words and actions day by day.

—for all who meet together at Synodical annual meetings that they may continually seek Thy guidance in all their plans and deliberations.

—for Miss Lillian Reay as she visits the elderly and shut-ins in nursing homes in the Toronto area, that she may bring comfort and friendship to them in the name of Christ.

—for our senior citizens across the nation who because of age and infirmity are being cared for in homes or at home. Pray that the comfort and hope of the Christian faith may sustain them at this time when loneliness and a sense of futility and uselessness are very real to them. Remember all those who care for them, that they may be granted understanding and patience.

Presbyterial Holds "Go-Go" Mission

The modern trend in psychedelic colour and decoration, coffee-house-style, was vividly portrayed in the setting achieved by the Macleod Presbyterial of Alberta, when they met in St. John's Church, Medicine Hat, for their annual meeting on Jan. 25. Members and visitors from Macleod, Lethbridge, and Calgary, who travelled in 35 degree below zero temperature to attend, were greeted by a flood of colour which began with the backdrop for the president's table, in a waterfall of streamers of many hues, with letters forming the words "Go-Go Mission" suspended crazily on the streamers. Huge coloured rosettes, psychedelic flowers, paintings, and red satin drapes adorned the walls, while the piano was draped in yellow, and topped with a beautiful mural featuring a triangular-shaped Church, built up with layers of glittering metallic paper.

Instead of the usual rows of chairs for the audience, the floor space was arranged with chairs at tables covered with gay tablecloths, and centred with coloured bottles containing lighted candles. A record player supplied suitable music.

The president, Miss Marjorie Middleton, opened the meeting by reading Eccles. 3:1 "To everything there is a season, and a time to every purpose under the heaven." She extended a warm welcome to those who had travelled distances of 100 to 180 miles in order to attend, and introduced Mrs. Eve Forrester, Synodical President, Miss Jean Smith, Regional Secretary, and Miss Ruby Walker, Deaconess, all of Calgary.

The Go-Go theme was carried out in several ways. Reports of the year's activities and achievements, instead of being printed, were all given verbally, adding a spirit of easy informality to the entire session. Even the noon meal was served in an unusual way, when the members were invited to step beyond the folding doors, pick up a boxed meal of hot fried chicken ordered from a caterer and help themselves to coffee served in disposable cups, thus eliminating hours of work by a kitchen committee.

The devotional for the session was conducted by the C.G.I.T. leader of St. John's, Mrs. Doris Dodd, assisted by Bonnie Predy, who gave a review of the life and achievements of William Wilberforce. This story brought home to us the continuing need for social reform; and the agonizing opposition and indifference to Wilberforce's efforts to obtain abolition of slavery in England 150 years ago, compare in intensity to today's problems of war and unrest among nations.

A swinging style of music was used throughout the day, when the morning session opened with the singing of "Christ is the Lord of the smallest atom". During the noon recess, the Lethbridge and Macleod ladies formed a chorus to lead in singing "The Lord said to Noah"; and the C.G.I.T. completed their devotional with two spirituals, "Michael row the boat ashore" and "Kum ba Yah".

Miss Jean Smith and Miss Ruby Walker guided discussion groups in considering suggestions for changing presbyterials and synodicals.

A review of the activities of the groups within the presbyterial, indicate that the members realize the fact that Mission exists on our own doorstep as well as in far corners of the earth, and that we must give much time and thought to the needs of those in our immediate area.

—Margaret Dowkes

Presbyterial Meetings

Miss Ruth Thomson of Wycliffe Bible Translators was the guest speaker of West Toronto Presbyterial. She and Miss Miriam Stout lived for three years in the jungle area of Brazil. While learning the language for Bible translation they entered into the village life and taught the Bible story. One man's touching prayer was, "God I want You. I need You. I'm standing alongside of You."

At the 55th annual meeting of Lanark & Renfrew Presbyterial, held in St. Andrew's Church, Carleton Place, Ont., on January 11, Miss Mary Nichol, Director of the School of Nursing in Jobat, India, told of the needs in India, and Mrs. A. S. Curr of Council Executive, spoke on the theme "God's love, our responsibility, in this age."

St. Andrew's Church, Kingston, Ont., was the setting for the annual meeting of Kingston Presbyterial when the theme was "Lamp, Light, Life" with the verse from the 119th Psalm "Thy word is a lamp unto my feet and a light unto my path." The president, Mrs. G. H. Lyons, was in the chair. Members of Belleville WMS conducted the morning worship and in the afternoon members of Amherstview were in charge of the worship. The service of remembrance was taken by St. Andrew's, West Huntington. A resume of the Catherine Fairlie Auxiliary of Kingston which has been organized for 50 years was given. A successful workshop was held. It was brought to the attention of the ladies that Miss Freida Matthews and Mrs. V. Weir had been ordained as elders in St. Andrew's Church, Belleville, and also that Mrs. Waller who was at the meeting was 95 years old.

Bringing all women of the Church into closer fellowship was the keynote of the Annual Meeting of the Red Deer Presbyterial which met in Knox Church, Red Deer. Mrs. S. Hein of Rocky Mountain House presided.

A Resolution was brought forward that an executive of eight officers including a Newsletter Editor, and Secretary, be elected at the Annual Meeting to carry on business and promote fellowship among all women of the Church and that "we be known as 'Women of the Church'."

To further draw the groups together a newsletter is to be published every three months. Groups are asked to send in for each publication a summary of what they are doing or possibly planning to do, and this information along with what the executive may wish to give should stimulate interest and give ideas.

Area meetings will be held and central meetings if needed. All correspondence is to be handled through the secretary except what pertains to the newsletter.

The worship service conducted by the Hespero ladies emphasized the value of our influence.

The Treasurer's report showed an increase in givings to the General and Supply Funds over that of last year.

At the annual meeting of Saskatoon Presbyterial held in Calvin Church, Saskatoon in January, afternoon groups reported active assistance in such areas as CGIT and Camp Christopher and the dedication of Bibles; donations to bursaries; junior and senior life memberships, thankoffering services; and visits to hospitals, shut-ins and nursing homes. The work of the evening groups in '68 included sending used clothes to the Rev. Stephen Howe; sponsoring scholarships to Camp Christopher; aid to Saskatchewan Council for Crippled Children; donations to the Biafra Relief Fund; and supervision of nurseries.

NATIONAL STAFF NEWS

It is with sincere regret that the resignations of two of our staff members have been received. Miss Ellen Channon who has served in inner city work in the Queen Street East area of Toronto left our employ as of January 9. Miss Dorothy Knight who spent a year and a half as Presbytery deaconess in Peace River Presbytery resigned at the end of 1968. Although their time with us was short, both have made a good contribution and we pray God's blessing upon them and their future endeavours.

Miss Evelyn Murdoch took up her duties in the latter part of November within the Presbytery of Hamilton following seven years of service as Presbytery deaconess in the Presbytery of Saskatoon.

Miss Margaret Balderston who served in the Kawartha Lakes Mission, Peterborough Presbytery, for almost four years, has been transferred to Toronto, effective February 1, where she will be the Director of Christian Education for Church Extension Charges within the Presbyteries of East Toronto, West Toronto and Brampton.

Visual Aids Used at Group Meetings

The first two meetings of the New Year of the Lily Macarthur Circle of Goforth Memorial Church, Saskatoon, took on a new form of worship, when the group was shown slides, and numerous objects of the life, and beliefs of the Biafran people, at the home of Mrs. Sam Harder, who with her husband spent six years in Biafra as missionary pharmacists. Mr. Harder was recalled to Biafra last October, and only returned a few days before Christmas 1968.

Mrs. D. Nasser showed films of her native land, the Holy City, Jerusalem, and the original site where Christ was born. It was interesting to note the difference in scenery of the land today to what it was before the war. As a missionary group, we realize the importance of the work that must be done if we are to carry out the Word of God to the people of these unfortunate countries.

ANNUAL COUNCIL MEETING

May 26th to 30th, 1969

Ewart College
156 St. George St., Toronto

Text: "And this is His commandment, that we should believe on the name of His son Jesus Christ, and love one another, as He gave us commandment."

1 John 3:23

Women's groups will find the evening sessions interesting and informative.

FRIENDSHIP AND SERVICE

B.C. Synodical Friendship & Service Secretary, Mrs. Jean Basey, through her consistent visiting amongst the Old Vets in Shaunessey Hospital, Vancouver, sent us this picture of a 93-year-old Boer War veteran. Henry Hawkins is alone in the world, deaf, and one leg missing, but is alert, cheerful, and active. He is still keen on his weaving, and took a prize at the C.N.E. in 1968 for a ladies handbag. In his wheelchair he is seen everywhere in the hospital, collecting all the pop bottles which have been left about. These he turns in for the two cent deposit, and when he gets five dollars he gives it to Mrs. Basey for the Loyal Protestant Home in New Westminster. Last year he turned over $15 — seven hundred and fifty bottles! Mr. Hawkins has a mission NOW — where he is!

Special Features at Meeting

A highlight of the Orillia Presbyterian Church WMS Group Christmas meeting was a very impressive devotional period conducted by Mrs. G. A. McLean and Mrs. H. Haywood, following which Mrs. J. C. Wallace, an Honorary Life Member, told in a very effective manner the beloved Christmas story: "The Black Madonna" Mrs. A. T. Caldwell was pianist and Mrs. E. A. Beggs sang two Christmas solos. Mrs. G. Mullin, President, was presented with a Life Membership and Miss Beatrice Harvey was the recipient of an Honorary Life Membership.

Special Speaker

St. Andrew's WMS of King City, Ont., held a Thanksgiving service with neighbouring societies as guests. Mrs. Dan McKarthy of Sacred Heart Church gave an address on The Meaning of Life, pointing out that we are one family and one body in Jesus Christ, sharing our love together. God looks on us and calls us personally. We all need to renew ourselves and think more of the meaning of our baptismal vows. Miss Helen Hunter of Taskay sang the Thanksgiving Prayer.

Anniversaries

St. Andrew's WMS group in Belleville, Ont., marked their 83rd anniversary with a special programme. Some of the members came attired in period costumes. Miss Freida Matthews assisted in reviewing the highlights of the years 1885 to 1890 taken from reports gleaned from the files of that period.

The Owaissa Group of Weston celebrated their 20th anniversary recently.

* * *

Letter

Dear Editor:

I read with interest the story, "I Just Don't Like Anybody" in the February issue of the *Glad Tidings,* On noticing the footnote which you had written, I immediately thought of Janet's experience and felt her words had a message which might be of interest to your readers. — Mrs. Janet Tait, Sarnia, Ont.

One morning, when Janet was four years old, she came home crying. Large tears streaked her muddy face. Her clothing was evidence of the tragedy.

As she commenced to wash her dirty hands, she sorrowfully described what had happened.

"Julie didn't push me into the mud puddle, and neither did Pam," she said sobbingly. Then she added, "it must have been God."

After a few seconds her eyes brightened and a smile broke across her face, as she looked up and said, "But aren't we lucky God is there to pick us up when we fall."

Yes, aren't we lucky God is there to pick us up! So often during our lifetime we stumble and fall but what a comforting thought to know that a loving and forgiving Father is always ready to help us get our balance.

SPECIAL MOMENTS

by CAROL PLAEHN

(Reprinted with permission from SCOPE, journal of American Lutheran Church Women.)

" . . . give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap."

God gives "good measure" even when we have done very little giving. Some of the "good measure" comes in special moments when in the midst of ordinary things we sense his love overwhelmingly.

There is that husband of yours. He does his usual good job — fixing a car, gaining a contract, preaching a sermon, or selling his product — and you take it for granted most times. But when he comes home radiating happiness over some accomplishment in his work, you realize anew God's goodness in giving you this life partner. You are blessed with a special moment.

And your children — those lovely, lively, lanky blessings God has given you — when one of them looks at you with pride and says, "That's my mom!" you have a special moment.

One day reading a book you find the author has made an everyday experience seem vividly meaningful. You see your own life with new vision and you catch another special moment.

After the long winter when you can again go into the woods, you catch the sight of some small green buds and hear the joyous songs of birds. You feel God there with you! You are in the midst of another special moment.

On Sunday in church the sun suddenly comes from behind a cloud and pours through the stained glass window bathing your family in light. Your heart swells with pride and joy. God is very near. Then it is you remember to thank him for all special moments!

THE CHURCH IN THE WORLD

Another U.S. Missionary Told to Quit South Africa

The Government of South Africa has told an American missionary worker in Natal, Miss Mary King, 59, that she must quit the country by January 12. No reason was given by the Department of the Interior for not renewing her temporary resident's permit.

Miss King, a member of the United Church Board for World Ministries, is the chaplain and a member of the teaching staff of the Inanda Seminary on the Natal North Coast. She came to the Congregational boarding school for African girls in 1966 on a five-year appointment and was granted a temporary resident's permit which she had to renew every few months. Miss King denied being involved in any way with subversive organizations in South Africa.

Some PreFab Shelters Reach Jordan; Many Refugees Face Bleak Winter

By mid-January 1,600 prefabricated shelters for Jordanian refugees had been purchased through the World Council of Churches and were in use. Agencies contributing to the cost of the shelters included German Protestant Relief, Church World Service and Mennonite Central Committee (USA), the Canadian churches, Christian Aid and Oxfam (Great Britain).

The camp population in Jordan is growing as cold weather approaches. People who had found some shelter in cities and towns during the summer are moving to camps in the expectation that some provision will be made for them there.

However, one camp has no plan to provide more than tents. In another camp of 15,000 only one-sixth of the shelter needs will be met, while in three other camps all or most refugees will be given prefabricated shelters. Despite efforts by the UN, church and other voluntary agencies, many refugees faced a miserable winter according to the WCC secretary.

Changing Role of Missionary Explored at DOM Assembly

What are the relevant ministries of the Church in a rapidly and radically changing world? This was the question faced by the second assembly of the Division of Overseas Ministries (DOM) of the National Council of Churches (USA), comprising both the mission and service agencies of the Protestant denominations.

Dr. David M. Stowe, head of DOM, set the tone of the meeting by describing "Changing Patterns of Missionary Service." He referred to the fact that "the position and function of the missionary is being questioned in many ways." There are problems about their image, role, relationships, access and entry, living standards and recruitment.

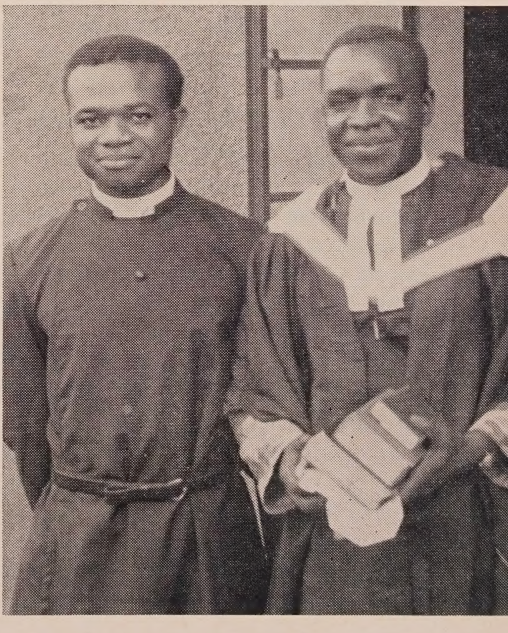
Looking into the future, Dr. Stowe predicted that while there would still be a "massive continuation of missionary sending by at least some sections of the Church, an increasing proportion of the Christian world mission will probably be carried on by lay missionaries of the type who planted the Church throughout half the ancient world and led the first great age of Christian expansion." For such living ministries "the prime requisite is a notable vitality of spiritual, ethical, theological existence," he said.

A keynote speech was given by Dr. Brady Tyson, former missionary to Brazil who now teaches at American University, Washington, D.C. Speaking on "Revolution: The Relevance of Our Ministries and Socio-political Change," he described revolution as "the continuing search of men and society for wider and more meaningful participation of more people in the goods and decision-making process of a society."

The Rev. Philip Potter, an associate general secretary of the World Council of Churches, reminded the assembly that living ministries must be seen not only in terms of overseas but also of home. "Development applies not only to the poor nations but also to the rich nations," he stated, "for the bottleneck in achieving the economic development of the poor nations is precisely the spiritual and moral underdevelopment of the rich, so-called Christian nations."

RECENT GRADUATES — BIAFRA

Although primary and secondary education has been disrupted by the war in Biafra, theological colleges have continued to operate. Pictured here are two graduates of the 1968 class of Trinity College, Umuahia, Biafra (A Union Theological College where Rev. Inya Ude is on the staff). Inya and the students are helping in the refugee camps. Inya and his wife Bassey (a former Principal of a Teacher Training College) now have in their own home 30 refugee relatives who have fled from conquered areas in Biafra.



New Thrust for Urban Mission Programme is Approved

An injection of US$600,000 is to be sought for the programme of urban and industrial mission sponsored by the World Council of Churches.

The money would be deployed in the three-year period beginning 1970 to expand the division's involvement in the varied programmes already undertaken. The division's secretariat will assist in an evaluation of the 100 pilot projects with which it has maintained contact, and inaugurate regional consultations to formulate strategy for the Church following the initial experimental period.

"New nations," Dr. Loffler said, "are being swept by urbanization as development increases. At this crucial stage the Church must be present through service and witness."

Canadian Churchmen Join Forces To Attack World Poverty

A joint committee composed of four Roman Catholics and four representatives of the Canadian Council of Churches has been asked to draw up a plan for attacking the problem of world poverty.

The Rev. Louis Fowler, Clerk of General Assembly, The Presbyterian Church in Canada, was one of the executives of nine churches belonging to the council and bishops of the Canadian Catholic Conference who met in private session recently to see how they would follow up a symposium on poverty held in Montreal last May.

Delegates instructed the new committee to develop "a practical strategy of unified action by all Christian churches in their present programmes of social action, in particular concerning poverty, and their future action programmes which may evolve in an ecumenical spirit."

50th Anniversary of Czech Brethren Observed in the Spirit of Hus

Christians in Czechoslovakia have been called upon by a government official to participate in building a new Czechoslovakia. Mrs. Eriky Kadlecove, director of the Secretariat for Church Affairs in the Czech Ministry of Culture, asked 6,000 Czech Christians to "put into practice the principles of the 'post-January policy'."

Speaking at the 50th anniversary of the Evangelical Church of Czech Brethren (a union of Lutheran and Reformed traditions), Mrs. Kadlecove said, "We say openly that we also count on believers . . . in putting into practice our important tasks on the basis of their faith, as equals among equals."

The anniversary service began in the morning. Some 3,000 people were unable to gain entrance to the packed Congress Hall, which over the past year has also been the meeting place for the Communist Party.

In its declaration the Church Assembly regarded the union of the two churches 50 years ago "as a gift from God." Touching on the recent political events, the declaration said, "We cannot, therefore, compromise with the military or political intervention of other states in the internal affairs of our State or of any other." The declaration continued, "In the spirit of the progressive Hussite traditions we support the regenerating process taking place in our national and political life. We regard democratic socialism as a great opportunity . . . for the future of the Czech and Slovak peoples." To "survive," the declaration said, is not "to put our trust in violence, deceit or any other external power, but in the unarmed truth of Christ's cross and His resurrection."

The Assembly sent a telegram to President Ludvik Svoboda pledging in the tradition of the Hussites "to struggle for unity in the Church and among our people, a unity based on truth, liberty of conscience and respect for the convictions of others."

To the "Association of Czech Students" the Assembly said, "We joyfully welcome your action in support of the democratic liberties of our country . . . We express . . . our solidarity with you."

A letter was also sent to the Creative Association of Czech Journalists and Authors saying, "Truth is invincible" and "we stand together with you in a single front of those who want to defend the things . . . which came to a climax this year in a Spring full of hope."

WORKING AS A CHRISTIAN in the World Community

The Committee on Laymen Overseas of the Presbyterian Church in Canada would like to have the names of men and women of the Church who are on overseas assignments in business, government, educational or technical service, or those who are travelling abroad as tourists, particularly in Asia, Africa and Latin America. We would like to keep in touch with those who are living and working abroad, and to help relate them to churches overseas. Please send useful information to Donald H. Powell, Director of the Service for Laymen Abroad, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario.

Information we would like to have:

Name;
Address Abroad;
Type of work;
Home Address in Canada;
Home Church Affiliation;
Date of departure;
Other comment.

Churches Must Give New Lead in Medical Mission

The future of church-related hospitals is not in "economic artificial respiration," Dr. J. Hakan Hellberg of the Christian Medical Commission (CMC) told the World Council of Churches' Divisional Committee on World Mission and Evangelism.

The 618 church-related hospitals in India make up 18% of available hospital beds there. But, 70% of the hospitals are over 40 years old and 25% are over 75 years old. Results of a recent survey showed that US$20 million is needed for hospital rebuilding, renovation and extension in India's church hospital compounds.

CMC's director, James McGilvray, called for an international and inter-church planning committee to help church hospital authorities find their priorities.

He suggested that (1) the future of church hospitals must be in the overall government health programme of the country they serve; (2) they must be orientated towards the community and not only be concerned with the patients who come to the hospitals; (3) mother and child care must come more to the forefront of the Church's effort in medical mission (mothers and children represent the majority of the world's population); and (4) family planning and welfare with choice of methods left to individual conscience must have a high priority in the Church's medical programme.

The Christian Medical Commission was inaugurated by the World Council of Churches in June this year "to promote the more effective use of resources for medical work through the establishment of structures for joint planning and action; (a) between the churches themselves, whether or not they belong to the World Council of Churches, and (b) between the churches collectively, other voluntary agencies and governments."

The Commission is also concerned with a study of the nature of the Christian ministry of healing and of the problems that confront it everywhere in a changing world.

Joint WCC/Roman Catholic Women's Group Holds Exploratory Talks

The Women's Ecumenical Liaison Committee between the Roman Catholic Church and the World Council of Churches held its first meeting in Rome December 11-13.

Composed of five women named by the Roman Catholic Laity Council and five designated by the WCC's Division of Ecumenical Action, the new committee had been formed at the behest of the Joint Working Group to explore ways in which women might participate in ecumenical co-operation.

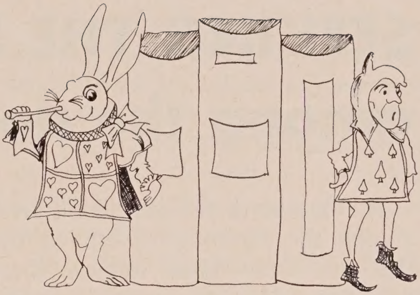
The women voted to give priority to projects that would further the renewal of the Church, education for ecumenical action, and Christian unity. They set as their first topic for discussion "Christian Women Together for Social Change".

Before formulating a programme, however, they will gather information on the ecumenical groups already in existence and the areas in which they are working. They will also compile a bibliography of all recent studies on the role of women in the Church. It is hoped that this material can be ready for the next meeting tentatively set for May 1969.

In addition, it was agreed that Roman Catholic representatives will be invited to regional conferences and seminars sponsored by Protestant women's groups and vice versa. Programme calendars will be exchanged, as well as information about joint observances of Week of Prayer for Christian Unity and Women's World Day of Prayer.

Church of Braunschweig Votes 4.66%

In the coming year the Landeskirche of Braunschweig, Germany, will allocate DM 1.2 million ($300,000) to international development aid. This represents 4.66% of its total budget. Members of the Synod said this was only "a token" to remind the population that the problems of the Third World could not be solved merely by charity. Every individual must make sacrifices for development in the Third World. It was advocated that 2% of the gross national product be spent on such aid.



BOOK REVIEW

Once Upon a Tree, by Calvin Miller, G. R. Welch Co. Ltd., $2.95.

These ten devotional essays on the Cross were written by Calvin Miller, a young Baptist minister from Nebraska. The essays are easy to read and at the same time very thought provoking. Mr. Miller confronts us with new insights and inspiration related to the Cross of Christ and its significance to each of us. This attractively bound book would make an acceptable Easter gift.

* * *

Do Your Own Thing

Deadline — April 30, 1969

(See February *Glad Tidings,* pp. 21-22 for details.)

SEEKING THE LIVING among the dead

In Vietnam a refugee people live among the tombstones. Driven by the war from farm homes, they have carried their simple possessions to the only available spot in Saigon — a cemetery!

There they have constructed houses from scrap tin and lumber, leaning one shelter on another in a crazy quilt of space. Board streets are often only shoulder width where even pedestrians have traffic jams. Houses and streets are on short stilts, only a few inches above the mud where rats scamper back and forth.

There is no good water; no light at night; no sewerage disposal. There is junk, confusion, noise, grotesque headstones and, of course, sickness and hunger. Children play tag over the graves or thread their kites up into the blue sky above the stench.

In the heart of this strange madness Vietnam Christian Service is struggling to establish a Community Centre with a pastor and his wife and two case workers. The "Christian Centre" is now a "V" shaped room, 10-12 feet long, at a main walkway intersection. The centre includes a crude desk, a few benches and files which will soon contain a history of each of the cemetery families. Its only door swings out over a headstone where youngsters and adults squat to eat fish and rice cooked under the window.

The projected programme includes classes and day care for children; sewing classes and job training for adults; health clinics; whatever — whatever Christian love can creatively do with limited resources.

Vietnam Christian Service is at work in ten areas from Saigon in the south to within two miles of the Demilitarized Zone in the north. There are seventy workers: doctors, nurses, case workers, pastors, agriculturists, school builders, and well diggers. Christians support restoration and redemption in the midst of destruction and decay.

Once Christ said, "Why seek ye the living among the dead?" In this case there are living people there in a cemetery. And they continue to need the help of Christians everywhere.

CANADA IN THE WORLD

Toronto Expert Shows How to Process Meat

A Canadian meat-cutter, Arthur Buck, recently spent seven months in Guyana as a meat cutter expert and instructor attached to the Ministry of Economic Development and adviser to the Prime Minister of Guyana on retail meat cutting, to help improve the conditions of meat processing in the country and to give to the consumers a better understanding of the various cuts and their culinary uses.

In Georgetown, he organized at the Technical Institute a course for meat cutters and a series of eight-week courses for proprietors, managers, supervisors of meat stalls, meat departments, supermarkets and meat stores.

Between lectures, armed with his six-inch boning knives and his 12-inch steak knives and carrying a screen projector, films and give-away literature, he travelled over the country giving practical lectures and demonstrations to Home Economic classes, Domestic Science teachers, housewives from different areas, also in stalls on the street for personnel and customers, to community centres, government schools, hotels and restaurants.

A two-day seminar was set up for the cooks of the Guyana Defence Force. He helped design a new meat area in the Stabroek Market, got busy with four different store layouts and even helped to tear the insides out of a store and put it together again.

Mr. Buck's lectures were part of an extensive campaign which has been carried out to improve the conditions of meat processing in Guyana and also to educate the public on the subject.

Canadian International Development Agency

There are more than 1,000 students from the Caribbean attending various universities and institutions across Canada under the Canadian International Development Agency training programme. In addition, Canadian International Development Agency also sponsors a large number of students from the Islands at the University of the West Indies.

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New Worship Resources

A WOMAN'S BOOK OF PRAYERS by Rita Snowden. Fontana, paperback, 1968 85
This little book written in the style of William Barclay's "The Plain Man's Book of Prayers" and "More Prayers for the Plain Man" includes morning and evening prayers with Bible readings for thirty-one days, five Sundays and Special Days in the Christian year as well as Table Graces and prayers for special occasions and particular occupations. In the foreword to the book William Barclay comments on the book, "there is all through the book an accent of reality. It prays for things which people really want. It thinks in situations which are happening to everyone". The author indicates that she hopes the book will be a stimulus to help women pray their own prayers.

BLESS THIS MESS & OTHER PRAYERS by Jo Carr and Imogene Sorley (authors of *Too Busy Not to Pray*), Welch, 1969, (Abingdon Press) $2.75
The prayers in this book are written by two Housewives. They help us communicate with God on subjects that are real to each of us — relationships, community problems, as well as our ways of serving. In these ninety-six conversations with God there is a freshness, an honesty and many an unexpected insight into the Christian faith.

GOOD LORD, WHERE ARE YOU? by Leslie F. Brandt, Concordia Publishing House, 1967 . . . . $1.90
A new paraphrasing of some of the Psalms bringing out both the anguish and joy for people in the 20th Century.

CRIES FROM THE HEART, by Francois Chalet, Sheed & Ward, 1968 . . . $4.25
The words of the psalmists still meet the needs of the human heart today as we meet difficulties, upsets and as we find peace and joy in the every day events of living. Each of the paraphrases of the Psalms is centered in a statement from an individual, which is answered by Father Chalet with a personal explanation, a new translation of a Psalm and a New Testament quotation.

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GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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FOCUS ON FAITH

Why? How?

by MRS. ERIC NATION

When the members of the Christian Education Committee of the Presbytery of Calgary were planning the Church School Lesson Quarterly Preview, they felt regret that only the Sunday School teachers would benefit from these meetings — why not plan a programme to include every church member within the Calgary Presbytery?

From this idea, "Focus on Faith" developed; and in the autumn of 1967 the first series of programmes began. There were three evening meetings held at weekly intervals in one of the Presbyterian churches, and the theme was "What do we believe". The programme for each evening was divided into two sections. A lecture was given first and following discussion, members of a panel spoke individually and answered questions from the audience. Among the participants discussing "The Church's Responsibility to Youth" was the Chief of City Police, a parent, a High School Principal and a young person.

A reaction panel following the second lecture included a housewife, a parent, a doctor and a representative of youth groups.

The second section of the third programme dealt with "How to Teach our Faith", and included demonstrations of Aids to Teaching all age groups within the church. This whole series was greeted with enthusiasm and obviously filled a long-felt need among the city congregations.

In May of 1968 a committee was formed to plan the second series of "Focus on Faith."

WHAT ARE THE PROBLEMS?

With so many Christians confronted by disbelief and scorn in their daily lives, it seemed urgent that we look at some of the problems our faith could bring to us. What is faith anyway? And, is it valid in this day and age? How can Christian beliefs and a firm faith cause problems, or be problems in themselves?

If faith doesn't present any problems, why doesn't it? Is it easier for some people to maintain an unquestioning belief in the face of difficulties because of their temperament — their environment — or why?

These questions and many others arising from discussions seemed to lead on naturally to expressions of faith. How do we express our faith? We looked at the question of public worship — traditional services, never-to-be-changed, on one hand, and the ultra modern expressions of worship on the other?

And private worship, what does it entail? How can a lay person best inform himself and where can he obtain reliable help for a Bible study?

WHAT CAN THE CHURCH DO?

Following this line of thought one naturally wonders how do the churches (meaning the organized congregations) express their beliefs? How can they minister to the needs of the community?

Is each congregation prepared to find out what would be the most essential work in its community? Requirements differ widely depending on the actual physical situation of each church building — one congregation may be developing in a new housing estate while another is in a downtown area which has now become a place of anonymous apartment dwellers.

Does the church make any attempt to reach out to the questioning student? Away from home, often for the first time, he may be meeting the provocative intellectual arguments of the confirmed atheist, swayed by scientific exposé, surrounded by young people without roots in a Christian home.

And what of the children playing in the streets around the churches? Is there a playground? "Mom" may be too weary to accompany them there (or she may be out at work for a while).

What of the aged? Here we find many people who have worked hard with little material comfort. Now their young people are unable to include them in their household. They may be single people, or their beloved partner has passed on, leaving them alone. They feel the weight of their years as their bodies become too infirm to permit them to continue their interests outside their four walls. Some are Christians, some are not, but many of them are lonely, and most of them would welcome a bright smile and the feeling that someone cared.

These people come from the very young or the older age groups, but in between there is a vast section of society. There are the young couples setting out on life's journey; middle-aged parents of boisterous youngsters who are beginning to untie the apron strings; and people in business and the professional world, confronted daily by situations where all too often immediate personal interests conflict with Christian principles. There is the weary young mother, needing patience and divine grace to guide her young family, and be a consolation to her husband and a comfort to her parents.

Our attention could be focussed on any, or all, of these age groups and situations. But how do we encompass them all in the brief time at our disposal?

"ADVENTURES IN FAITH"

It was decided that the theme of this programme should be "Adventures in Faith" and that the 1968 series should be extended to four weekly meetings beginning at the end of October and extending to the first three weeks of November. The substance was classified into: (a) Problems of Faith; (b) Expressions of Faith; (c) Context of Faith; and (d) The Implications of Faith.

The form of each weekly meeting was planned. It would open with a speaker or speakers, followed by discussion in small groups. However, only the first two meetings actually followed that format. In the third and fourth meetings the discussion resulted in questions from the floor to the panelists and this proved highly satisfactory to both the audience and the members of the panels. Since there was no break in the continuity of the thought, a definite feeling of communication was present.

For the first meeting there were four panelists: a businessman, a housewife and two university students. Each spoke briefly about their own faith and how they tried to deal with problems — if they encountered any. It became apparent that some people with strong faith were not entirely able to comprehend the difficulties of those still searching for a firm belief and trying desperately to withstand pressures from agnostic and humanistic sources. Right here there is a problem of urgent concern for all of us.

The audience then divided into small groups under a leader and discussion continued for thirty minutes — the leaders reporting any relevant comments to the entire group afterwards and panelists commenting and answering questions.

At the second meeting, one minister spoke on various aspects of private worship followed by a second minister discussing public worship — traditional and "mod". The groups then discussed possible methods of updating services and hymns and/or private devotions and the difficulties thereof (which all seemed to originate in lack of sufficient time willingly set aside each day).

Since the third meeting was, in fact, probing into whether the Church was meeting the needs of the family as a unit and the students, it was open to all the young people of the church. Special care was taken to get in touch with all of the university students within the congregations and all of the youth groups were invited to attend, hoping to make this into an opportunity for the young people to show where their difficulties lie and why they feel reluctant to work within a church group although they are so often genuine Christians in their beliefs and outlook.

Speakers that evening included a nurse belonging to the Victorian Order of Nurses who spends much time with older people, a university chaplain, and a complete family including son, daughters and daughter-in-law.

The final evening was concerned with the "Implications of Faith" and the speakers were involved in the business community and in the ministry. They discussed Business Ethics, Labour Management and the problems of Morality all from a Christian standpoint.

These speakers evoked response from all quarters, and it was obvious that not only did Christian beliefs have a great impact when put into practice in the market-place, but also that many of the general public took note of whether known Christians would practise what they preached.

Once these plans were formulated the task of obtaining panelists was tackled. To find a good representative of each group who would be free to help the following autumn was not always easy, but eventually a fine group of interesting adults and young people agreed to join us for "Adventures in Faith".

Publicity is always an important factor in the success of these meetings, so newspapers were asked to help us and in each church throughout the Presbytery, notices were placed in the Sunday calendars prior to the meetings, posters were made, and different groups of people within the congregations were reminded of the programmes.

Postscript

The attendance at these meetings was lower than expected — due a little to conflicting activities such as choir practices, other church meetings, curling, bowling etc.

Nevertheless, people are interested in this type of programme and discussion. They not only learn something about themselves — but also have the opportunity to mix with people from other congregations within the Presbytery, and in small groups a companionship was engendered and a warmth derived from the realization that other people feel similarly about such personal things as private prayer and worship. Surely if nothing else came from this year's programme, this feeling of kinship between members of different congregations would make such meetings worthwhile. Many people who attended all four meetings openly expressed a wish for further programmes in the series, finding that after these discussions they were far more definite about their own faith; and aware of the need for prayerful study and quiet consideration of their beliefs, and all that these beliefs imply.

Based on stories told to Margaret Kennedy by Methali bai, Amkhut, India.

TEZLO

by MARGARET KENNEDY

Tezlo was hungry, despite the piece of bread that the shopkeeper had given him. Also he did not know where he would sleep although a five-year-old can curl up and sleep most anywhere. He would not return to his father's relatives in Bherwa as he had run away from there this morning. He had come to Bhabra bazar; his mother lived some miles east from here but he could not go there as the man who had come to live with his mother did not want him.

It was 1900, the year of the Great Famine. Some months previously, Tezlo and his brother had gone with their father to sell an ox-cart of skins. Thieves had attacked them, the boys fled, but the father stayed to defend. He must have been killed because he was never seen again. The widow tried to work here and there to care for herself and the children, but Tezlo's brother and sister both died. Now he had been sent to his father's relatives, but who wanted an extra mouth to feed in famine time!

"Boy, come here!" called the shopkeeper. Nearby stood a Bhil who had a shirt on as well as a loincloth. He began to speak in Bhili.

"Where have you come from? Where are your people?" he asked. Should Tezlo answer this stranger! The shopkeeper told him not to fear, that this man had come from Amkhut where some other lost and hungry boys had been fed.

Eventually Tezlo went with the man to Amkhut, nine miles back in the jungle hills, and he found a home in the hostel, along with other boys who had become homeless. A white man and woman (Dr. and Mrs. Buchanan) were much in evidence and Tezlo began to see that he did not need to fear them. The Sahib even told him that he could come to his verandah and learn to read and write after his jobs of wood - collecting, etc. were done. Slowly the lad's mind was opened to learn many things and he came to believe about Jesus, who was God, and who was more powerful than the spirits he had feared. On July 26, 1903, the 8-year-old boy was baptized.

In Mendha, east from Bhabra, another missionary, the Rev. Mr. Smith, was serving and witnessing among the Bhil people, and a small school was started there. One promising young couple, Nagji and Demali, were strong in their faith and they even sent their oldest daughter to the school. When the young girl Methali was ten years old, tragedy struck as her father and mother both died within one week. The Bhil relatives saw this as an opportunity to get the children away from this new Christian influence, so they were taken to a distant village, Bhaoti, and kept hidden among the trees. Word of this came to Dr. Buchanan, so he set out with four men to find the children. They prayed to know which road to take, then God led them right to the place and the children were glad to come to the Sahib's bungalow in Mendha. However, they were not safe yet; the men got horses ready and the party travelled at night through the jungle to Amkhut. Methali was not afraid. These were her friends and so she comforted her brother and little sisters. This was in 1914 and Methali lived and studied there even as the boy Tezlo had done. That year the Church was built and school was held in the rooms around it. Now Miss Robson had arrived from Canada to build up the educational work.

Tezlo had watched Methali growing up and in 1918, he asked for her as his wife. Miss Robson spoke to Methali, who was not averse to the thought, but she was not to be hurried and moreover her brother Khunji was not then present. The preparations for the dowry, the silver required from the groom, were going ahead, then according to Methali, the time for the engagement ceremony was suddenly announced. Three times Tezlo put the silver bracelets on Methali but each time she took them off again, at the same time refusing to say either Yes or No to the marriage! Apparently, everyone's patience was exhausted and the whole thing was postponed. Methali was not to be hurried into this!

Right after this, came the great scourge of influenza, and Tezlo who had been out studying in Indore, came home very ill. A crisis was reached, much prayer was being offered for him, then one night Dr. Buchanan came with Gangji padre, the first ordained padre, and thanks were given for his sure recovery. Methali also became very ill but she remembers how on Christmas Day, Miss Robson wrapped her up well, had her carried to the church service, and she gave Rs.10 for a thank-offering. Tezlo brought a goat as his gift. Methali was then taken to Neemuch to be watched over by a doctor there and she continued with her studies for some time. Meanwhile, Dr. Buchanan wanted a strong young Christian man to go and care for the Christian group away up in Toranmal, and in 1919 Tezlo felt this call was for him and away he went.

In 1921, Methali was again asked if she would marry Tezlo and go to be with him in Toranmal. Yes, she would, she was ready now. The wedding party set off to walk the two to three days to Toranmal.

Methali and Tezlo with six of their children. On the right is Samuel Padre, beside him is Suzanna who is in charge of a mobile medical unit.

The groom's party came with instruments and dancing from Toranmal to the border of Central India. There they were married under a tree, as Dr. Buchanan did not have a license to perform the ceremony on the other side of the border. In Toranmal, the goats were killed and the rice ready — all was prepared for the gay wedding party.

Toranmal was a much lonelier place than Amkhut but Methali was happy and here were born her six children.

Sometimes when Tezlo went for meetings down the mountain and he had to return through the tall grass where animals hid, Methali would be afraid for him. Many tales were told of bravery in those hills! There was the village where the man-eating panther kept prowling, picking people off until they decided they must desert the village for a while. One woman refused to go as she was just about to bear a child. The family did all they could for her, got everything together that she needed then left her up in the loft with a sword. The baby was born, and she managed all right, putting the baby in a hammock of cloth. Then came the panther sniffing around. Eventually it climbed on to the thatched roof and began opening a space to come in. The woman was ready and as the head of the animal appeared, she gave a mighty sweep with her sword and cut it off. A day or two later, people returned to see if the woman was still there. She produced the head and said, "There is your enemy, dead!"

Methali was not well when her second child, Samuel, was born and she had to feed him milk with a spoon. She and her husband prayed much for this their first son, and she, remembering Hannah, promised to offer him for the Lord's service. He began to get strong after nine months and grew up with this knowledge that he had been promised for service. Seeing the young padre Samuel today, one can be grateful for such faithfulness.

In 1933, Tezlo and Methali left Toranmal and he became the home missionary for the Presbytery in Talawad, some miles back from Mendha. Here five more children were born and the home life of this family is clearly evidenced by the contribution that these young people are now making to the Church and the community. Bertha, the oldest, is a teacher in the Amkhut school, as are three other sisters, but she is also the strength and inspiration of the Women's Fellowship in the congregation. Samuel has recently been called to be the pastor of Amkhut and he is also asked to help in evangelistic services outside this area. Suzanna is a graduate nurse with post graduate training in Public Health and is presently in charge of one of the Mobile Medical units, operating from Mendha. One younger sister, Aksha, is Acting Director of Nursing Services in Jobat Hospital. Debora graduated as a nurse then her family helped her to get her Higher Secondary qualification and she has been accepted for the medical course in Ludhiana. The youngest girl has been educated right through college by her family and she is now a teacher in a High school. This is what some of these people are doing, but the glad thing is that in the doing of these services, they are clearly witnessing to Christ as the Lord and Saviour of their lives. Their strength and integrity witness to the reality of the power that has become their's through faith, faith handed on to them by their parents, but now their own.

For the last few years of Tezlo's life, he was the padre of the Amkhut congregation, and there he died in 1961. He must have been such a wise father as he demanded obedience and hard work from his children yet there has been no evidence of resentment on their part. The whole community has been blessed because this young couple, Methali and Tezlo, set out to raise their family with love and with the nurture and admonition of the Lord. May there be many such!

Editorials

HUNGER

You have heard it before — two-thirds of the population of the world goes to bed hungry every night — millions of children will be affected physically and mentally tomorrow because of malnutrition today — world population is increasing at an accelerating pace, up from the rate of 1.7% in 1961 to more than 3% in the less developed countries last year.

Successful adoption of large scale birth-control programmes might cut the present rate of increase by 30%, in the next 20 years, we are told. In that case, the total world population could still be a staggering 6,000,000,000 by 1999 — almost double the present figure. Most of this increase will occur in the so-called underdeveloped countries.

To feed the people of the world, even at present inadequate nutritional levels, total food production would have to be doubled, and if the objective was set of nutrition levels approaching those in the developed countries, it would have to be tripled. Agriculturalists and scientists tell us, however, that there are many, many untapped resources for food production. We haven't begun to utilize the raw materials available.

What can be done through the use of better agricultural methods is evident in new developments in wheat and rice production in Asia. New varieties were introduced and for the first time in 65 years the Philippines has enough rice to satisfy its own requirements. Iran has wheat to export. Ceylon's rice acreage has expanded, and production has increased about 13%. The Pakistan grain crop is estimated to be 30% above that of drought years, and at least 10% above its previous record. This breakthrough is the result of 20 years of work by geneticists, pathologists, physicists, chemists and soil scientists.

Scientists have now proved that animal protein is not essential in human nutrition, and that a properly compounded diet of cereals, legumes, and protective foods of plant origin can be used to meet protein requirements. Plant scientists are currently engaged in breeding more protein content into corn, essentially a carbohydrate food.

With increased production and possibly bumper crops, storage becomes a problem, and it is said that at least one-tenth of all the grain grown in the food-deficient countries is lost in storage or in transit. India has now embarked on a campaign to build more suitable storage structures and to teach fumigation methods. Advances are also being made in irrigation, disease and pest control, improvement of fishing methods and the production of synthetic forms of food. In Japan, where land is too scarce to maintain much livestock, twenty factories produce synthetic beef and chicken from soya beans.

Thousands of production and improvement projects are being supported by funds from governments and voluntary contributions of churches and other agencies in Canada and other countries. Many of the projects are large but many are very modest. It may be a well where previously there was no water, a school where people were unable to read, or a mobile health clinic where there is no hospital.

Yet we in Canada are giving less than one percent of our gross national product to foreign aid. What could be accomplished if it were doubled? Would we complain if our taxes were increased for this reason? It could be that a few more cents paid for a pound of coffee or a five pound bag of sugar would make possible development programmes in one or more underdeveloped countries. Canada's wealth grows by three percent every year. That's three billion dollars. We are one of the affluent countries.

You may point out that we have poor people in Canada too. That is true, but it isn't because we are spending money on the poor in Canada that we are giving less than one percent to foreign aid, and the reverse should not be true either. We have plenty of resources to do both.

Some countries and people, however, are suspicious of our offers to help. We need to work with them, let them discover their needs, develop plans and be willing to assist in the projects they decide are needed. This is true both in Canada and in underdeveloped countries.

If the proposed International Development Centre is approved by Parliament, it will study the needs of a country with representatives of that country, and initiate and sponsor projects in many areas of the world. Such a centre could be a very important channel in gaining the confidence of people and nations. You may wish to tell your Member of Parliament that you favour this progressive step.

HELP

Have you been slightly annoyed because that new subscriber down the street hasn't received the January and February copies of the *Glad Tidings*?

We realize that new subscribers in past years were mailed back copies of the magazine if their subscriptions were sent in after a month or two of the year had elapsed.

This year, however, increased postage rates have made it necessary for the *Glad Tidings* to cut a few corners. Do you know that one copy of the magazine mailed by us from the WMS office costs five cents postage? Compare this with a rate of approximately seven-tenths of a cent each when copies are mailed direct from the printers (this rate too is double that of 1968).

If you take a close look at the label on your magazine this year, you will notice several code numbers, among them the expiry date of your subscription. If you are a new subscriber this year, and your subscription did not reach us by the deadline date of October 25, you probably did not receive the January issue. Your expiry code will read 1-70, which means your subscription will not expire until the January 1970 issue. Therefore, although you did not receive the back copy, you will receive the complete year's subscription of current issues.

During the peak subscription season of November to January, it takes at least six weeks to process new subscriptions, renewals, and changes in names and addresses of subscribers. This is the normal time allowed by most commercial magazines. They may have a computer to do the job. We haven't, and we can't do it any faster. If you know you will be moving in two months time, let us know now. If you move without telling us in advance, your copy of *Glad Tidings* is returned to the Glad Tidings office, and the postal rate for a returned copy has jumped from two to ten cents. Last month 180 copies were returned because changes of address had not been forwarded. Help us eliminate this expenditure. Change of address cards are available free at your post office. When you send the change to us, please print the code numbers from your label, and give both old and new addresses. Remember, you are one of 20,000 subscribers and we want to give each of you the best service possible.

IDEAS

1. Why shouldn't more women's meetings be a 'Dialogue' involving discussion, information, a free expression of opposing views and looking real issues squarely in the face? It's exciting — and challenging! You will be surprised at the new dimension given to your meeting when every woman has her own study book and uses it. The book is always a good addition to a personal library as resource material. The group can provide for them in its budget or agree that each person buy her own.

2. Use the T.V. Commercial idea — quickly insert into the 'programme,' at appropriate places, a two-minute audio-visual presentation to arouse interest in a book, a study, a programme idea, etc . . .

3. Does your President get to Presbyterial? Ours did because her minister's wife tended to her daily business — a lunch counter and grocery store.

— A Reader.

PLEASE NOTE

Thankoffering Envelopes
now $1.00 per hundred

* * *

W.M.S. Seals
Pkg. of 50 — 40c each

Order from WMS Book Room

WOMEN'S WORK IN THE

GUYANA PRESBYTERIAN CHURCH

The Guyana Presbyterian Church has grown out of the work of the Canadian Presbyterian Mission and The Presbyterian Church of Guyana out of the work of the Church of Scotland Mission.

by EILEEN BUDHOO

In the Guyana Presbyterian Church women are accepting greater responsibility and are a more vital part of the church's life. The Department of Women's work in 1966 issued its first volume of Bible study and in 1967 its second supplementary volume. The studies were developed in relation to the life and work of the church, and were used by most women's groups throughout the church.

Action of the Presbyterian Church in Canada in its 92nd General Assembly, which approved the ordination of women, means that to the women in Guyana are opened new opportunities for service in the Guyana Presbyterian Church. The women's organization held its third National Conference in April 1968.

On March 23, 1968, seven women from the Presbyterian Church in Guyana, and seven from the Guyana Presbyterian Church met in conference at St. Andrew's Manse for discussion as to the formation of a joint women's organization for the two churches. These two reformed churches, both members of the Caribbean Assembly of Reformed Churches, evolved from Church of Scotland and Canadian Presbyterian Missions to British Guiana. The Presbyterian Church of Guyana is largely African in membership, the Guyana Presbyterian Church East Indian.

The findings of this joint group were presented to the two presbyteries for approval and implementation. Several talks and discussions were held from time to time, with the hope that the women's groups in the two churches will work in closer co-operation and become one integrated organization known as the Guyana Presbyterian Women's Organization. Through the schedule of Miss Emily Gibbes of the Presbyterian Church in the United States working in both churches, joint workshops and seminars were held throughout the country. On October 12, 1968, which was a notable day, the proposal for working together was brought to the women at the Rally and had three parts: (a) The

History; (b) Proposal; and (c) Look ahead.

In the proposal, it was set out that the National Executive of the Guyana Presbyterian Women and seven women designated by the Presbyterian Church of Guyana women become a Planning Committee for the New National Organization of Presbyterian Women. Out of this planning committee there are four standing committees: (a) Programme; (b) Finance; (c) Leadership Training; and (d) Mission.

With these four standing committees which are yet new, we hope to carry on the work with diligence and love with all those who will share in its upliftment and the aim of the organization.

OFFICERS' CORNER

Groups Who Begin The New Mission Study In September

Calling all members! Come in, all members! Now's the time to assess the study you are finishing. You like it? It wasn't for you? Tell the Adult Department why. Could you have contributed more to it than you did? Each member count 3, and then answer. Give the consensus.

Synodical Secretaries Afternoon and Evening Groups

Have you laid in a stock of easy-flowing ball-point pens, or a new typewriter ribbon? Have you started that flow of letters to your Presbyterial Secretaries — warm-hearted informal letters (Why shouldn't the real "you" come through?), introducing yourself, welcoming new Secretaries, renewing acquaintance with those carrying on into another term, as well as giving one or two points of policy, information, future plans, or whatever.

Presbyterial Secretaries Afternoon and Evening Groups Novice Class

You're new? Still at sea? Send an S.O.S. to your predecessor; or your Regional Secretary; or your Synodical Secretary; or the Secretary for Adult Groups at the W.M.S. Offices, 50 Wynford Drive, Don Mills, Ontario; and/or to the Afternoon and Evening Group Secretaries. Consult inside back of *Glad Tidings* for addresses. One letter may rescue you.

Presbyterial Adult Secretaries Novice and Pros

Your new spring hat? Perfect for beginning your round of annual visits to your W.M.S. groups.

Delegates to Council

Prepare yourself for the Annual Council Meeting, May 26-30, by reading all you can about the work of the W.M.S. during 1968, and bring along those fresh ideas for the future.

RETIREMENT?

(This is an excerpt from Miss Ruth Yeandle's report for 1968, the year in which she officially retired from full-time service. Miss Yeandle has continued to serve in the Chinese work in Vancouver on a part-time basis since September 1, 1968.)

"What year is this?"

The question came from our Chinese minister, the Reverend Andrew Ng as he rushed through the Kindergarten room one afternoon in early spring. It interrupted the story I was telling to a group of pre-schoolers. Mr. Ng is an intelligent man. His question amazed me, but I answered, "It is 1968!"

Then came the explanation. "Is this the year you retire?" Evidently it had just dawned on him that I had only a few more months to carry on the work which had been my life for nearly 37 years. It set my mind running back to that day in October, 1931, when I first entered the Chinese Presbyterian Church.

About 30 children were gathered in the big bleak gymnasium. With them was a Chinese lady whom I came to know as Mrs. G. P. Louie. This lady became my teacher and director in a type of work I had never done before. As I gazed wonderingly at those little black-eyed, black-haired youngsters, I thought to myself, "What on earth does one do with them? If only they were laid neatly in little white beds I think I could cope with the situation. But running all over the place like this! Whatever does one do?"

Up to that day I had been working at my profession as a nurse. It was because I was a nurse that the Superintendent of Chinese work for The Presbyterian Church in Canada had asked me if I would undertake to do this missionary job. Public Health nurses were few and far between and there was difficulty getting Chinese mothers to agree to inoculations and other medical devices. So here I was confronted with my first big problem — a group of healthy lively children.

It made me smile as I thought of it that afternoon in the lovely sunny kindergarten room which the WMS helped us to erect a few years ago. After 37 years the children were no problem at all. I had learned to cope with them.

But I had learned many other things too. I had learned that people of another race are much like ourselves under the skin. There are all sorts of dispositions among Chinese just as there are all sorts of dispositions among Anglo-Saxons.

I had learned that the Lord is faithful who promised. It is good to wait on Him. He is never too late nor is He too early. His ways are not our ways, but they are always the right ways.

I had learned to laugh, especially at myself! When one is trying to speak Cantonese, the possibility of making a mistake is ever present. Chinese people are patient with beginners. But even now I make many mistakes and it is good to laugh at them. Dr. David Smith told me at the beginning of my work that one of the most important things is a sense of humour. I have found that this is so. "A merry heart doeth good like a medicine." The medicine is useful for those who have the "merry heart" as well as for those about him. It is well worth cultivating.

YEAR OF RETIREMENT

"I have not attained . . . I press on"
Phil. 3:12-14.

Do you ask what it means to retire?
Does it mean that a person goes back?
Does it mean that one does not aspire
To things that are better and higher?
Does it mean, then, that life becomes slack?

Well, for me, I can say, that's not so!
I still have a great goal to reach,
For my imperfections I know;
In holiness progress is slow;
My Master has much yet to teach.

There is plenty of work to be done
For one who is willing and free;
In the hourglass the sand's almost run!
Days of panic and fear have begun;
Soon the Lord of the harvest we'll see.

So retirement means labouring still,
From dawn until setting sun;
And His faithfulness, shown to me, will
Be passed on to others, until
He returns, and the victory's won!

* * *

Coming

Article on the "Fellowship of the Least Coin". The Women's Inter-Church Council of Canada has agreed to sponsor participation in this world-wide fellowship of prayer and are currently working out the details.

Involving a congregation in evaluating and planning

CONGREGATIONS IN 1968 WERE SENT A GUIDE TO PLANNING THE ANNUAL MEETING. THIS ACCOUNT, TAKEN FROM THE *LAMP* NEWSLETTER, TELLS WHAT ONE CONGREGATION DID.

Here is how St. Stephen's, Scarborough, Ontario, planned for a forward looking Annual Meeting. From a letter to the Officebearers two days before the meeting the following excerpts explain their approach.

"As agreed at the joint meeting of Board and Session on the 20th, the annual meeting will not be just a review of 1968, election of officers, etc. We want to involve everyone in discussion of goals for 1969.

"Preceding and during our Every Person Visitation last fall, questionnaires on our congregation's life and work were distributed, hoping to get as broad a picture as possible of the needs and views of our members and adherents. These have already been referred to the appropriate bodies for action.

"Other suggestions which might be adopted as objectives for 1969 should be discussed.

"At the joint meeting we were all concerned about the levelling off of interest and financial support, and felt that our best hope of arousing our apathetic members as well as reaching out to prospective members will be to provide activities and services that will meet more of the felt needs of our people and of all people in our community. But a further necessity is to improve communications to those inside and outside the congregations as to what kind of activities and services we offer.

"*Let's Set Course* — We should establish a priority of importance for these things in St. Stephen's, since it may not be possible to do them all in one year. It is felt that our outreach and community service are ineffective. What steps can we take to improve them? Here are a few:

A Programme — 1. Door-step visitation programmes to contact newcomers. 2. Have more social functions to promote fellowship. 3. Make better use of Church building facilities. 4. Establish a Men's Club. 5. Establish a Couples' Club. 6. Establish a Youth Centre. 7. Establish Senior Citizens' activities. 8. Give aid to the needy in the community, first learning what help is required and working closely with established agencies. 9. Working with other churches and denominations to assure that efforts are not duplicated. 10. Additional Adult Education Programmes. 11. Support to Christian Education programmes by providing leadership, equipment, etc.

Communication — 1. Church School Staff give the minister names of new children. 2. Members to acquaint newcomers in apartment buildings or neighbourhood with St. Stephen's and invite them to Worship etc. 3. Try to get the names of new residents from the municipality, apartment directories, etc. 4. Assign new members or visitors to older members to make sure the newcomers are included in all activities. 5. Improve communications with the local press. 6. Arrange a car pool to assure transportation, when needed. 7. Establish more effective communications with teenagers.

8. *The ROCKET* — (a) Publish regularly. (b) Use it to publicize forthcoming events. (c) Include articles of a more general nature in it. (d) Include regular financial reports.

* * *

Some of the decisions made at the meeting were: *Small groups endorsed further door-step visitation. *Small groups endorsed broadening our church programme to meet the needs of those in the community who are outside the Church as well as members and adherents. *Despite budgeting for a deficit, an increase in budget allocation was accepted."

Letters

Comments were requested at our Presbyterial on the Personal Bible Study, and here are mine: The idea is O.K. but though good things bear repeating, the topics to date have been very well covered by our former minister in his 19-year pastorate. I wonder if a teenage corner including worship might be more needed.

— Mary Laughton,
Gananoque, Ont.

I have just received the February issue and want you to know that I am quite impressed with the fine workmanship that has gone into it. I very much appreciate the Personal Bible Study (on page 25.) I used the one you published last month with a group of lay people in the church here and while it did not set the world on fire I think it served its purpose of involving the people in the real study of a short passage of scripture. I have just put this Bible study on stencil for use with another lay group this weekend and next weekend too. I made a few minor changes for Guyana. Will you please express my thanks to the one who composes these studies. Perhaps for her information I should point out the changes I made in using the studies here.

First — I typed out the whole text using the N.E.B. — Hence some other words in the study had to be changed automatically. I think it helps to have the text before the group — and so many people either do not have Bibles or forget to bring them to the meeting. I suspect that the latter is a problem in Canada too! . . . What I appreciate most is the lack of words — and lots of blank space so that the people will read the Bible and write down what they hear God saying, not what they read another person hears God say. I also appreciate the short passage — it is just long enough for most people to handle well.

— Zander Dunn,
Georgetown, Guyana

* * *

Annual
Council Meeting

May 26-30, 1969

Ewart College
156 St. George St., Toronto

NIGERIA/BIAFRA

Excerpts from letter to Dorothy Bulmer:

"We were in Abiriba recently and went up to the Edda hills to see the refugees there — they have all built themselves little grass huts among the trees. They really have tremendous spirit. W . . . and S . . are concerned that these grass roofs will not be very waterproof once the rains come so they are trying to get proper mats for roofing.

"Yam and Garri are getting very scarce. Refugees are being moved to our area from areas where local food is scarce. A couple of weeks ago about 300 refugees arrived in the village square at night having had no food and having travelled over 60 miles on foot and by truck with all their belongings. Ten of the children had measles. They were bound for a camp about nine miles from here. We took them into the hospital compound for the night, the boys distributed food and we took them by truck the rest of the way the next day. As we returned we saw about 400 more trudging along in small groups, so we distributed food to them too.

"My sewing factory has run out of imported cloth so we are now making clothes of corn meal and flour bags. You would be surprised at how well they look. We made a cute one recently with "DONATED BY THE PEOPLE OF THE UNITED STATES OF AMERICA. NOT TO BE SOLD OR EXCHANGED," across the front. Actually we usually put the writing on the inside, but this was a mistake so we finished it, put it on a child and took a photo.*

"Children are really looking much better than in August last year. The Red Cross team just about to leave say that they have seen an improvement in the three months they have been here.** One only sees truly awful cases from around Port Harcourt area and other places that have been in contested areas. If we get the real shortage of carbohydrates expected soon, however, we fear the starvation will be worse than ever before."

—Ron and Hazel McGraw

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* This sewing factory is in Biafra while "Operation Sewing Machine" (April issue) is in Lagos, Nigeria.

**Reports indicate that the tons of protein food airlifted into Biafra by relief planes over the past few months have had a tremendous effect on the health of the Biafrans. While there were as many as 50,000 deaths per week from Kwashiorkor in August, now there are almost none. Relief planes are organized under Joint Church Aid which is composed of 27 organizations from 17 countries, all of which give relief to both federal Nigeria and Biafra. Canairelief operates under Joint Church Aid.

Resolution Re Nigeria/Biafra Conflict

The General Board of Missions unanimously agreed upon the following resolution at its meeting in March 1969:

"As a GBM we reaffirm our concern and dismay at the prolonged suffering of men, women and children on both sides in the Nigeria/Biafra conflict. We make no judgment as to the right or wrong on either side in the conflict; our interest is in the bringing of peace and the relief of suffering to all peoples involved, many of whom have had a long and valued association with our church. We are therefore prepared to do all within our power to bring relief and peace in this tragic conflict.

"Moreover, we express our solidarity with the missionaries and workers of The Presbyterian Church in Canada who are involved in this area of tragic conflict. We give thanks for their faithfulness to the healing and reconciling Gospel of Jesus Christ, and assure them of our continued prayers, concern, and support."

SYNODICAL GIVINGS

JANUARY - MARCH 1969

	Objective	*To Date*
British Columbia	$ 21,736.00	$ 1,450.00
Alberta	21,869.00	833.39
Saskatchewan	13,927.00	724.00
Manitoba	19,209.00	1,129.27
Hamilton & London	160,980.00	16,659.60
Toronto & Kingston	174,484.00	12,100.00
Montreal & Ottawa	81,240.00	6,977.00
	$493,445.00	$39,873.26
Special Gifts		$ 5,800.04

Les Explorateurs

by ROSEMARY DORAN

"Soyez les bienvenus! Nous sommes bien contents de vous accueillir à la réunion de notre groupe d'Explorateurs." This is how we might welcome you to an Explorer meeting in Melbourne, Quebec. If you felt a bit at sea, we should put you at your ease by talking English, since we are almost all bilingual and switch from one language to the other during our programme. There are about ten regular members in our group, all of us very new to Explorers and finding our way, somewhat shakily, along the paths prescribed in "A Guide for Explorer Counsellors." Our ages range from 5 to 14 — except for our leader, of course, who sometimes feels as old as the rest of us put together! All of us, boys and girls, little ones and bigger ones, stay together for the worship part of our meeting and then the very small ones go off by themselves for some fun. Last month they made incredibly-coloured and wonderfully-fashioned animals for Noah's Ark, some of which would undoubtedly have surprised even Noah! Another time they illustrated a story from *Glad Tidings* and proudly displayed their efforts on our bulletin board.

Sometimes we all work together on a project. Once we explored India. We dressed one of our older girls in a magnificent sari, just to lend atmosphere to our fantasy, and we had Indian handwork to examine. On a huge piece of cardboard, we drew a large map of the country and then located the mission fields of our church and marked them in. From *Glad Tidings* and the *Presbyterian Record,* we cut out pictures of the missionaries, their work and the local background. We then glued them on the appropriate spots, discussing each person and project as we went along. At another meeting we went exploring in the Bible, following up clues in a hunt for quotations and people. It was amazing how much we found we didn't know about our Guide Book! Since we are a French-speaking group, we have translated the Explorer purpose and prayer into French. Translating the hymn was rather more difficult, so we chose one from our own hymnbook, *Chants Evangeliques*. Here is the first verse:

Qui dit au soleil, sur la terre
D'éclairer tout homme en tout lieu?
Et qui donne aux nuits leur mystère?
C'est l'Eternel, c'est notre Dieu.

One of the snags in the running of our group is that, so far, we have only been able to meet once a month and it is difficult to maintain interest in the intervening weeks. An

"Les Explorateurs" inspect the results of a project on India.

added hazard, which often plays havoc with our plans, is the weather. Since many of our members live at a distance of ten or twelve miles in the country, clear roads are a necessity and a blizzard cancels everything. You can be sure that when "six to eight inches of snow" is forecast for the Eastern Townships, every last flake of it falls on the roads between the church and the Explorers! Perhaps we should dedicate a new section of the leader's manual to "Expedition 6: How to keep an Explorer group going in a Quebec winter!" Trials apart, our little group continues to flourish, meeting together to learn and to enjoy one another's company and the difficulties that face us will perhaps, make us better Explorers.

Another group of *Explorateurs* has recently sprung into existence at the Eglise St Luc, Montreal. This group is not, so far, officially associated with the Explorer movement in Canada, but it has adopted the aims and some of the religious material in the programme. I quote from a letter from Monsieur J. C. Brault, leader of the group. *"Les activités sont orientées de façon à donner à l'enfant le sens de ses responsabilités, tant à l'école, à la maison, qu'au groupe, le préparer à sa vie d'adolescent, puis d'homme."*

The means chosen to develop this sense of responsibility in all aspects of life include technical skills — morse code, map reading, first aid — and manual skills such as craftwork and photography. There are 21 boys and girls, aged 8 to 14, divided into teams, each under a leader. They went camping at Christmas to put to use what they had learned in previous weeks and they also helped entertain the congregation with sketches and carols at a Christmas get-together. Their next project is a *kermesse,* or fair, with sideshows and refreshments, all presented by the Explorers themselves. Although much of their programme is not closely allied with the official Explorer programme, this new group seems very enterprising and may well provide food for thought for some of the rest of us.

Now it is time to declare this expedition to the province of Quebec ended. *Merci de votre visite. Revenez nous voir bientôt. Les Explorateurs de Montréal et de Melbourne vous disent au revoir.*

Urban Industrial Mission—an article describing one of the 100 urban industrial mission projects with which the World Council of Churches is in contact through its Division of World Mission and Evangelism.

NO STRANGER TO THE PORT

by FRANCES S. SMITH

Mombasa is a modern, thriving city of 180,000 people on the east coast of Africa. Capital of Kenya's Coast Province, it is the terminus of the East African Railroad Line over which are transported coffee, tea, sisal and other Kenyan and Ugandan products intended for the world market.

The Mombasa area boasts a £20 million oil refinery and a £1 million rayon factory. But the heart of its commercial life is the port itself.

Sometimes as many as 15 ships lie anchored in the harbour waiting to load or discharge cargo. Low-lying warehouses stretch for at least three miles along the docks.

All is bustle and activity. Cranes lift and lower goods to be whisked away by fork lifts and tractors. Commands are shouted, curses turn the air blue. Red and green flags warn of approaching engines, checkers scurry here and there with bundles of papers. Signs in large bold letters tell people to be careful.

Into this perilous scene came a stocky figure in white shorts and shirt. No one knew him. He wasn't a docker. He wasn't a boss. Yet he seemed to be permitted inside the gates. Some said he was a private detective employed by the customs office. Quickly the rumour spread: look out for the stranger!

The another rumour began to circulate. He's a pastor. No! Disbelief was noticeable on all faces. Why would a minister come to work in such a noisy, dusty place? Who would put on ordinary clothes and mix with rough workers when he didn't have to? Pastors belonged in church. Obviously there was some mistake.

Everywhere the stranger was asked: what are you doing here? Where is your collar? Why don't you wait for people in church?

No matter what the answer, the dockers' conclusion was the same. The Church is interfering where it does not belong.

But slowly the minister began to talk with one man and then another, and when he did, others would gather round. Soon word went out that someone with the permission of both management and trade unions had come to help people, and eventually attitudes began to change. Some even addressed the minister as *mwalimu* or teacher, the principal of the Cargo Handling Training School did not. His relationship to the Church had been an unpleasant one. Thus he professed to be an atheist. When asked for permission to talk with the trainees, he refused until he could check with top management. Even then he gave permission for a lecture only on the condition that no mention would be made of religion. The trainees would object, he said. Spies were posted in the classroom to report on whether the agreement was kept.

Thus it was that the Rev. Josiah Magu, industrial adviser to the National Christian Council of Kenya, gave his first lecture at the Training School. So enthusiastic were the students that he was invited to return, but no religion.

The second time he went equipped with filmstrips to spark off discussion on leadership and outlook. The exchange became so lively that there wasn't time for everyone to speak. In the meetings that followed an atmosphere of trust gradually developed between the Training School staff and the Church and Industry team. One day the principal asked Mr. Magu to come to his office for a cup of coffee. He wanted to know why the industrial mission had been started and what it hoped to accomplish. Soon he was talking quite freely about some of his own problems.

WHAT IS THE PURPOSE?

"The Church and Industry Programme of the National Council of Churches in Kenya is not an effort to pluck 'converts' off the docks or hold religious meetings there. It is an attempt by Christian churches to listen and learn from the port industry", Mr. Magu told section superintendents of landing and shipping companies.

Through listening, the Church and Industry team learned that many people from rural areas are attracted to Mombasa. They get jobs but some cannot adjust to town life. They fail not from a lack of technical skill but owing to domestic and social problems.

Because the Church is concerned about the whole of man's life, it tries to discover which problems are the responsibility of management or the unions or both, and which require expert advice from outside. The C&I team has sought to show that healthy relations in industry lead to satisfactory production and produce contented workers. Although all workers are the Church's concern, special attention is given to helping Christians live their faith at work.

THE PROGRAMME

With the guidance of an advisory

committee, the C&I team draws up a programme for the year including discussions, seminars, courses and conferences. Both management and labour take part, assisting with the organizing or sponsoring their own representatives.

Regular visits to the docks and factories are still an important way of making contacts. After listening to workers' problems and learning about working conditions, it is easier for the team to choose pertinent topics for seminars and conferences.

The aim of the programme is to create a spirit of understanding and respect between people in different levels of industry, to equip people with knowledge of how industries are run so that they may become more interested in their jobs, and to provide opportunities for people to express themselves freely.

In some areas the Christian religion is not fully understood. The job of interpreting Christianity is vital in industry. So it is that one of the main tasks of the C&I programme in Mombasa is to build harmony between religious groups. This is achieved through teaching people to respect one another's religion, and this can be done without betraying Christianity. The programme itself gives concrete evidence to those of other faiths that the Church is concerned not only for their spiritual life but for their whole life.

Every opportunity that helps create confidence between management and labour is explored. An Industrial Life News Letter is published every four months, and letters of greeting are sent on special occasions to those who support the project.

Since this is a programme of the church, it is important for church members to know what is being done. Visits to industries are arranged for church leaders where they see first-hand the problems workers face. Following these visits they are able to discuss how problems affect the workers' bodies, minds and spirits.

Then the church changes its attitude towards workers. The accusing finger is replaced by prayer for those who do manual labour. The church adjusts its programme for their convenience, i.e. shorter meetings held at a time when workers are free. Some churches are considering how leisure hours can be usefully occupied through entertainment that doesn't prove boring.

Thus as the port of Mombasa grows and the number of workers increases, the church must be ready to extend its ministry to reach more and more people in industry.

Welcome With a Glad Tidings

As a means of acquainting all the women of their congregation with the **Glad Tidings,** the WMS Auxiliary of First Church, Port Colborne, Ont., obtained sufficient copies of one issue, and each lady received a copy from a WMS member as she entered the church for the Sunday morning service.

THE WMS AT WORK

PRESBYTERIAL ANNUAL MEETINGS

Calgary — Several talk-ins were held by this presbyterial when they met in Calvin Hungarian Church. This provided a lively exchange of questions and answers. "His love still lights the world" was the theme of the opening devotions led by Mrs. D. Crawford. The noon meal was Hungarian fare, and following it the Calvin Church Children's Choir sang a number of songs in the Hungarian language. The St. Andrew's Explorers led in a very simple but profound prayer service.

Peace River — This presbyterial, meeting in Forbes Church, Grande Prairie, spent the afternoon discussing the "workings" of W.M.S., seeking areas in which there might be weaknesses. They also discussed thoroughly the questions sent to them by the Reassessment Committee. The Convener of Christian Education in the Presbytery presented the problems in the presbytery and the need for more communication between presbytery and presbyterial.

Regina — The Programme was planned around the theme "The Lively Acts", Acts 17:28 "For in Him we live, move and have our being." "The Opening Scene" and "The Inspiring Scene" were followed by "Behind the Scenes" with emphasis on social and welfare centres in the city of Regina. This included the work at Friendship Centre for Indian and Metis people and of the needs for counselling and financial assistance, the Day Centre for Senior Citizens where the city supplies the space, the government a Director and Manager, and craft supplies and games are needed; the Marion Centre which is an "Open Door House", open six days a week for men who need a meal or clothing with no questions asked. Counselling and referral work is also done at this centre. In "The Daily Scene" a speaker from Regina Welfare Council told of the variety of work and counselling that takes place from its office. Buzz groups provided an opportunity for members to discuss the ways we can help those in need in the various areas of the country. "The Working Scene" was spent in a discussion of the various reports.

Prince Albert — Meeting in St. Andrew's, Tisdale, members of the presbyterial were told that all auxiliaries showed an active year and the various reports were reviewed and discussed. The film "The Summer we moved to Elm Street" was shown in the evening and was followed by a short discussion.

Winnipeg — The theme chosen for this meeting held in Westwood

Church, Winnipeg, was "and now you can really serve God; not in the old way, mechanically obeying a set of rules, but in the new way, with all of your hearts and minds." (Romans 7:6b, paraphrased.) Following reports of the various groups, Flora House, Fellowship House, and a call for more leadership among children's and young people's groups, the presbyterial meeting continued at First Church when delegates met with the members of Winnipeg Presbytery at a Mini-Congress. Seventy-five members in all were expected — one hundred and ten registered. A panel discussion between a representative of the clergy of the Lutheran and Anglican churches, a young man representing the youth of the community, and the Rev. Robert P. Carter of the LAMP committee, was the opening phase of the Congress. All age groups were well represented, and the discussions in smaller groups were varied and thought-provoking.

Brandon — "The great use of life is to spend it for something that will outlast it," was the theme of the worship service at the opening of this annual meeting held in St. Andrew's, Brandon. When the members were divided into groups and studied the questionnaire "Is There Need for a Change?" great interest developed and a stimulating exchange of ideas took place. Results of this will be reported to the Annual Council Meeting in May.

Maitland — At the meeting in St. Andrew's, Wingham, Ont., consideration was given to the structural changes within the presbyterial and to group leadership. As reports were received from the various secretaries, including the treasurer, the duties of the office were enumerated.

Brampton — Faith was the theme of the annual meeting held in Clarkson Road Church, Clarkson, Ont. Mrs. W. E. McCutcheon, Treasurer, spoke on the place of prayer and faith in our daily lives.

Lindsay — At St. Andrew's Church, Lindsay, Ont., the theme was "Stand still and see God. Go forward and seek righteousness and peace."

East Toronto — Grave concern was expressed at the meeting in Glenview Church, Toronto, at the lack of leadership in children's work. The guest speaker, Miss Mary Whale, told of the changing relationships and of the need for cementing fellowship and friendship with national churches in Formosa, Japan and Guyana.

West Toronto — "The Changeless Christ in a Changing World" was the theme of the meeting in Parkdale Church, Toronto. The Rev. George Cunningham of Evangel Hall spoke of the help given in many family crises and in working with troubled people. Miss E. Luzetta McClelland, President, told of her visit to the 60th anniversary celebrations of the Korean Christian Church in Japan, and showed slides which she had taken while there.

Niagara — Miss E. L. McClelland, President, gave an illustrated talk of her trip to Japan, Formosa and India. Highlights included a visit to the Shimonoseki kindergarten and to the hospitals on mission fields in India.

Montreal — The emphasis during the afternoon sederunt of the meeting held in Town of Mount Royal Church was "New Forms of Mission."

Many hours of voluntary work — scrubbing, waxing, painting, furniture moving, etc. permitted Elizabeth House to open its doors to a maximum number of girls needing help, pointed out Mrs. Wm. Fraser. This is a joint venture of the United, Anglican and Presbyterian Churches in Montreal. Through generous help by some school teachers, young mothers are aided in keeping up with their studies.

A Director of St. Andrew's Homes, Miss Doris Blaise, spoke of what has been achieved on Cavendish Blvd., to provide a functional and comfortable home for the elderly. She said it is a heartbreaking experience to seek a suitable place in which to leave a sick, elderly loved one, in the city of Montreal. Through the foresight of some people, and in particular of Mrs. W. R. Henry, a nursing wing will be open to the residents of St. Andrew's Homes within a year.

The only woman director of the Canadian Bible Society, Montreal, Miss Alice Morrison of St. Andrew and St. Paul, gave a vivid account of a visit to Ghana. She told of the great work being carried on by the low-paid, highly qualified translators who make possible the printing of the Word of God in many hundreds of dialects.

One of the most encouraging reports was that presented by Miss Elizabeth Kennedy, Girls' Organizations. Girls in CGIT, she said, are encouraged to "do their own thing" and also to "do something for others". For example, one group of early teens adopted "forgotten patients" at Douglas Hospital — they write, visit and take gifts to them. Another group made place-mats for "Meals on Wheels", and provided gifts of food, clothing and toys to families for Christmas. Others visited retarded patients in hospital and "baby-sat" with them at home.

At the evening session the President, E. Luzetta McClelland, told of her trip to the Far East and showed excellent pictures of our workers in their many areas of responsibility.

"One left the 55th presbyterial feeling that if Montreal could match the devotion of overseas Christians great wonders could be wrought," writes the press secretary.

Churches Join Together in World Day of Prayer

The "Timmins Press" reports that the World Day of Prayer Service held in MacKay Church, Timmins, Ont., was participated in by women from St. Anthony's, Sacred Heart, MacKay Presbyterian, Church of the Nativity, St. Mary's Orthodox, Notre Dame de Perpetuel Secours, Trinity United, St. Matthew's Anglican, South Porcupine United, Salvation Army, Notre Dame de Lourdes, Mountjoy United and St. Dominiques. Names of those attending from each church are listed by the newspaper. It was the first time such a truly ecumenical World Day of Prayer service took place in that city.

JOURNEE MONDIALE DE PRIERE

Cent dames se sont réunies le 7 mars à l'église St Andrew, Upper Melbourne, Québec, pour célébrer la journée mondiale de prière. Elles représentaient l'église unie, l'église anglicane, l'église presbytérienne et l'église catholique romaine. Plusieurs d'entre elles ont participé aux prières de ce service bilingue. Le chœur, formé des dames catholiques, a chanté les versets de "Kum Ba Yah" et aussi deux chansons spéciales. Au lieu du discours habituel, Mme J. Van der Wal, présidente des Dames Missionnaires de l'église St Andrew, a présenté trois autres dames qui ont parlé de trois projets spéciaux. Mme J. Gunter de l'église unie a parlé en français du nouveau bateau missionnaire, le "Thomas Crosby 5", qui visite des communautés isolées sur la côte de la Colombie Britannique. Mme G. Doran de l'église presbytérienne, qui parlait aussi en français, a présenté le projet "Canairelief" et ce qu'il accomplit dans le Biafra. La sœur O'Neill de la Congrégation de Notre Dame a parlé en anglais, de la part de l'église catholique, en décrivant l'œuvre et la vocation de son groupe. A la fin du service les dames de l'église St Andrew ont offert du café et des biscuits pour régaler leurs visiteurs. Tout le monde était content de profiter de l'amitié chrétienne qui se montrait partout car ce culte écuménique témoigne à l'unité qui peut exister entre catholique et protestant, entre français et anglais.

News of North Pelham COC

In December the COC of First Church, North Pelham, Ont., held a mother and daughter banquet for 91 people. Mrs. N. Doan, Children's Work Secretary, was the speaker, telling the story "The Three Christmas Trees" by means of a flannelgraph. The fifteen members of the COC entertained with two musical numbers and Christmas carols were enjoyed.

Previous to this meeting the COC filled a funmobile with toys, books, puzzles, etc. and sent it to the Hospital for Sick Children in Toronto.

Group Undertakes Project

When the Nora Seaton Group of Paterson Memorial Church, Sarnia, Ont. began the study book "New Forms of Mission," they decided to do a project on one of these forms of mission. They have begun hosting social afternoons at the church for retired people and senior citizens. A good turnout of older people get together twice a month for cards, games, shuffleboard and friendly conversation. A cup of tea is served later in the afternoon. The ladies from the Nora Seaton group are finding this project very successful and most rewarding.

Newslette

Mission groups in Edmonton were invited by Westmount group to hear an interesting and informative talk by Miss L. A. Campbell, Reg. N. Miss Campbell spent two years working in a hospital in Mombasa, Kenya, under Canadian University Students Overseas.

Your Prayers are asked

—for those who are hungry: pray that we may contribute to the continuing needs for food and medicine in Biafra, Nigeria, and in India. Pray that we in Canada, may be more aware of our government's attempts to share our wealth with developing countries, and that we encourage the Canadian government to give one per cent of the gross national product to external aid.

—pray for the nations in conflict. Pray for us, that in our petitions for peace, we may know how to pray for the cessation of war, that we may know how to free ourselves of prejudice and give our hearts and minds freely to the cause of peace in all the world.

—for the members of our National Staff engaged in work with our Chinese Canadians, as they seek to give leadership and guidance in the work with various age groups from kindergarten to adult.

—in thanksgiving to our Heavenly Father for the very evident signs of growth within our Chinese congregations and for the increased leadership responsibility being assumed by the Chinese laity. Pray that the members will continue to be nurtured in the faith.

—for the women who travel to attend the meetings of the Council of the Women's Missionary Society, W.D., that they may travel safely and participate thoughtfully in the discussions at Council.

—for all members of the Society in the various groups across Canada as they approach the half-way mark of 1969, that, as they look back over the months that have gone, they may also look forward with renewed concern and enthusiasm for the work entrusted to them.

GONE ARE THE "Beard-and-Bathrobe" DAYS

Precedent was shattered when a church-sponsored film was shown recently at two "secular" film festivals and won an award at each. Now its companion piece has been selected for inclusion in an exhibition that will bring together the best animated films from all over the world.

These are not the usual beard-and-bathrobe productions about the Holy Land so characteristic of recent church film making. Nor are they sex-filled Hollywood spectaculars with only a vague resemblance to Bible stories. Both films are about the world — one serious and slightly frightening, the other satiric.

"Homo Homini", a 10-minute colour film, and "Acceleration", the two-minutes-plus companion piece, were commissioned by the World Council of Churches for showing on the opening night of its Fourth Assembly in Uppsala, Sweden. Both were made in Czechoslovakia by teams of artists headed by Vaclav Bedrich and Pavel Prochazka respectively, working in the studios of famed puppet film maker Trnka. John Taylor, the World Council of Churches' chief of film and photography, was producer of both films.

Since the Uppsala Assembly, "Homo Homini" has been shown at the Edinburgh Film Festival, where it received the Interfilm Award. Soon afterwards it was given the "Human Rights Film Award" at the National Festival of the Netherlands. The film uses animation, puppets, newsreel, stills and music to depict a modern technocrat who feeds questions to a cybernetic head and gets answers to amazing technical problems but has great trouble with human questions.

Now "Acceleration" has been selected for inclusion in the International Animated Film Exhibition to be shown at the Los Angeles (County) Museum of Art this year. A selection from that show will then tour museums, universities and film clubs under the auspices of the International Tournee d'Animation, a non-profit-making organization dedicated to the encouragement of animation as major film art.

— Frances Smith, WCC Staff Member, Geneva, Switzerland

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Letters about specific articles or features will be appreciated. Don't hesitate to send a letter to the Editor.

* * *

‘Gentle’ Jesus has to go

by KAY LESLIE
(Kerygma Features)

“Gentle” Jesus has to go, as far as African teenagers are concerned.

“They say ‘He’d never make it today,’ ” said Mercy Yamoah, Ghanaian Methodist minister’s daughter and youth secretary of the Geneva-based World Council of Christian Education.

Asked if there were some other image of Jesus that would have relevance for today’s youth — revolutionary, perhaps — Miss Yamoah pondered the question, then shook her head negatively. “You always get people who define “revolutionary’ as ‘violent,’ ” she said. “ ‘Reformer’ wouldn’t appeal either. I just don’t know.”

Interviewed in New York after an extended trip to 10 African nations, Miss Yamoah said that “Obedient Samuel” and other Bible stereotypes of her Sunday school days were also on their way out.

“To a generation that is questioning all prescribed positions, Bible stories do not seem particularly relevant,” she said.

She told of meeting a YMCA youth leader in Lagos, Nigeria, whose group of young people had dwindled “because they did not see how Bible study was going to help them get jobs.”

Then there was a young man in Abidjan, the capital of Ivory Coast, who told her “I came to the youth meeting because I heard you were interested in the unemployed.”

Employment was the major concern of young people Miss Yamoah met on her trip. School leavers (not to be confused with dropouts — this is not a problem in Africa) have an especially difficult time finding jobs.

There is no real solution to unemployment of African teenagers, Miss Yamoah believes, short of a “comprehensive economic and social policy for Africa.” And that, in turn, is impossible “when Africa depends on how much the North decides to pay for her primary products.”

Miss Yamoah’s “North” takes in all developed nations, East and West. At a meeting of youth participants during the World Council of Churches’ Fourth Assembly at Uppsala, Sweden, she refused to let a young Russian off the hook when he asked that a phrase in a document on development, condemning “the rich countries of the North,” be changed to read “the developed capitalist countries.”

“There isn’t a single rich nation in the North that doesn’t have its finger in the African pie!” she said with anger.

Historically, Africa has contributed to the development of Northern nations, including the U.S., Miss Yamoah pointed out. She is emphatic in that what Africa asks for today "is not aid or charity, but simple justice."

Returning to her concern for school leavers, Miss Yamoah explained they generally fall into three categories. Using Ghana as an example, the first group leaves school after six years of instruction, at age 12, with "bare literacy in their own language and English." Primary school education in Ghana is free and compulsory.

The second group leaves after completion of ten years of schooling, with a better mastery of English and more general education, but "still no skills," Miss Yamoah said. "They are ready for skilled education — nursing training, teacher training, commercial education, apprenticeship in trades — but such education generally is not available."

Opportunities for secondary education likewise are limited; only ten per cent can go on. "When I was teaching at Wesley Girls High School in Cape Coast, Ghana, we had 300 applicants who passed their entrance examinations, and places for only 90 students," she said.

The third group, secondary school leavers, terminate their education after two years of secondary school. Though they are more likely to find jobs than those who leave school earlier, they are still "not employable in Ghana and Nigeria," she said.

At this point they are two years away from admission to a university, which is attained by only one per cent of those who entered primary school. Miss Yamoah, as a graduate of the University of Ghana, is in this percentage. And in going on to Cambridge University for graduate study, she became a member of a very small fraction indeed.

Part of the black man's burden, according to Miss Yamoah, is the inheritance of a "strictly academic educational system based on getting administrators for a colonial government," and the habit has become ingrained. Only since independence has technical training appeared on the scene.

And there is a final irony awaiting some of the young people who do manage to get technical training: no jobs.

Miss Yamoah suggests the churches give up being "so preoccupied with Bible study and increasing membership," and address themselves to some of these problems of youth. (Some churches have, she admits.)

Small loans to individuals, or groups, who have completed technical training, would enable them to set themselves up in business, she said. Establishment of hostels would permit some to continue their education, since technical training and secondary education are rarely available in the young person's home community, and living expenses away from home are exorbitant.

Churches can (and do) start schools, and help expand existing facilities. "Governments of developing countries simply do not have enough money," Miss Yamoah said. "Some are pouring 30 to 40 per cent of their gross national income into education, but they can't continue to."

THE CHURCH IN THE WORLD

South African Policy Could Affect Churches

A massive resettlement programme planned by the Government of South Africa could have "catastrophic consequences" for some 600 Lutheran churches in the Province of Natal, says a Lutheran World Federation official.

South Africa's Department of Bantu Administration and Development has said that more than 2,000,000 Africans in Natal will have to be resettled and rehoused in the next 5 to 10 years.

A story in *The Natal Mercury* termed the programme urgently needed "to provide new centres of employment for hundreds of thousands of workless Africans, squatters and labour tenants on white farms, to clear black spot slums, and to . . . rehabilitate the impoverished and eroded rural areas".

Dr. Carl-Johan Hellberg, director of the LWF Department of World Mission, said the reasons given for the programme are "open to question".

"There are slums and many people are unemployed," he said, "but many others make a decent living and have homes and strong ties to the areas they now will have to leave. The real purpose is to separate Africans from whites."

The government programme will seriously affect several mission farms, which have provided a means of existence to large numbers of Africans but are now designated white areas because they are owned by white mission organizations. The LWF official also expressed concern for the future of the Evangelical Lutheran Church in Southern Africa, whose 95,000 members are nearly all Africans.

India's Christian Hospitals Take First Step To Co-operation

A co-ordinating Board for Christian Health Services in India with a full-time secretary and a board of seven persons was recommended by 25 representatives of Roman Catholic and Protestant churches who met in Bangalore recently.

The consultation called for a moratorium on construction of new hospitals, the employment of an indigenous leadership in church and mission-related hospitals within five years, amalgamation of hospitals when funds are not available to continue independent operation, training programmes for hospital personnel.

It was suggested that Christian hospitals operating in India become "more community minded." "This is in contrast to building a wall around our compound and waiting for people to fall ill and come to us for repair," said a statement drawn up by the conference.

A high priority should be given to those institutions "which lend themselves to integration in community health services," it was stated. Community health care was defined to include assistance on problems of over-population, malnutrition, tuberculosis, leprosy, sanitation, and clean water supply.

One immediate function of the board would be to screen health-related applications going to funding agencies. Projects would be judged on the basis of principles set forth by the board with the assistance of regional advisers and a panel of experts.

British Youth Dramatize Third World's Needs

Youth in Great Britain have found very practical ways of dramatizing the need for economic aid to the developing nations.

As a climax to the Week of Prayer for Christian Unity, some 350 people fasted over the weekend of January 24-26 — many for 40 hours. Politicians and church leaders were among the participants, and a closing service was held in Trafalgar Square.

Aim of the demonstration was to draw government and public attention to the urgent need for more radical remedies to the problem of world poverty. Money resulting from the fast was given to overseas development projects of Christian Aid, the relief agency of the British Council of Churches.

WCC Announces Consultation on Racism

A consultation on racism, with particular emphasis on white racism, will be sponsored by the World Council of Churches in London May 19-24. The consultation will be asked to recommend "a programme of education and action for the eradication of racism" to the World Council and its 234 member churches.

A critical review of World Council of Churches' policy and practice in situations of race conflict will be made, based on public positions taken by the WCC and the response in the churches.

Role Of Young Churches In Development Discussed

The way in which young churches in the developing world can assist in projects for economic development is the subject of an article in the Swedish church paper *Svensk Veckotidning.*

When mission-established

churches became independent in the 1950s and 1960s, they were encouraged to become self-supporting, the article notes.

At the same time representatives of the large churches in the West began to appear with bulging briefcases, looking for needy projects to support. The Rev. Yngve Frykholm, executive director of the Indian "Action for Food Production" (AFPRO), has said that this tempted the young churches "to start big projects with these imported resources and thus to establish new status symbols in the form of even better institutions that they would never be able to make self-supporting."

Frykholm made a plea for co-ordinating all aid through neutral organizations lying outside the churches. Otherwise the projects are a burden for the young churches, making them victims of neo-colonialism. Their richness gives them the appearance of being foreigners in their own country.

Svensk Veckotidning goes on to criticize church projects run on a business basis, e.g. wells bored for those who can pay, schools run for those who can afford high-priced tuition.

The Church's task is not to duplicate work being done by secular agencies, says the Swedish paper, but rather to finance non-profit projects which express the Christian concern for justice and humanity better than big enterprises (either private or government) can.

The young churches want to express their involvement in all areas of the people's life, but this can only be done when they share responsibility in projects financed from abroad.

AFPRO is one type of central service agency in which non-Roman and Roman Catholic organizations and a secular agency co-operate with government to improve food production.

Change In Mission Emphasis Sought By Methodists

"Modern missions must become as concerned with the individual's physical well-being as with his spiritual welfare, even at the risk of controversy," two U.S. leaders of the United Methodist Church told the church's Board of Missions.

Bishop Lloyd C. Wicke of New York, board president, told the 600 missionaries and mission executives that the "insulated compartmentalism" of the mission effort was a thing of the past.

"Poverty, health, race relations, peace — these are the concerns of the whole Church; these are the gospel's concern, the concern of the entire family of man," he said.

Dr. Tracey K. Jones, new general secretary of the board, said the missionary movement has come to the end of an era and can no longer afford to remain aloof from the conflicts that he said were fast becoming an "ingredient" of everyday living.

"We believe it is possible within

two decades to radically change the situation of the poor in this country and to set in motion policies that can get other nations on the road to economic growth," said Dr. Jones.

"The churches appear weak and ineffectual," he declared. "But we are not as weak and ineffectual as it might appear. The churches are in a position to define the issues . . . to exhort and pressure governments and businesses to act. We can provide experimental models for what small voluntary groups can do," he declared.

Several Memorials Honouring Martin Luther King Planned

A memorial centre to the late Dr. Martin Luther King, Jr. will be erected in Atlanta, Georgia, as part of an effort to carry forward the ideals for which the Nobel Peace Prize winner worked.

On what would have been the 40th birthday (January 15) of the assassinated civil rights leader, Mrs. King announced the creation of a "centre of hope," to be developed in several parts including a memorial park containing Dr. King's tomb, an Institute for Non-violent Social Change and an Institute for Afro-American Studies with a library and archives. The latter would be connected with Atlanta University. Foundation grants, corporate and private gifts will be sought to finance the centre which is estimated to cost between $25 and $40 million.

Ground was broken in downtown Atlanta the same day for a $2.5 million Martin Luther King Village, a 192-unit complex for moderate and low - income families. The Southern Christian Leadership Conference, which Dr. King led, will have headquarters in the village.

German Kirchentag Theme Has Ecumenical Overtones

The 14th German Protestant Kirchentag, to be held in Stuttgart July 16-20, will have the theme "Hunger and Thirst for Righteousness."

Kirchentag is a massive biennial assembly of Protestant laymen and women from all over Germany. Over the years it has attracted world-wide attention because of the quality of its study and Christian witness.

"In our days there is all over the world an open and conscious 'hunger and thirst after righteousness,' " said Dr. Richard F. von Weizsacker of Bonn, president of the Kirchentag. "Jesus called this hunger, this total dedication for justice, blessed and promised that it would be satisfied. Those who come to Kirchentag will consider together how they may help to realize better what justice means in an unjust world — and how it is to be achieved."

The Kirchentag is a mixture of major speeches, study groups, Bible sessions, experimental worship and cultural events such as drama and art exhibitions, all centred on the main theme.

At Stuttgart, five study groups will work simultaneously on such topics as the question of God, man and his neighbour, the problems of democracy, righteousness in a revolutionary world, and the Church.

Pleading for an ecumenical approach to the theme, Dr. Weizsacker said: "An ecumenical theme of such global significance must not be surveyed from a narrow or provincial perspective. It demands the exchange of experiences from all over the world."

The Kirchentag will have an Ecumenical Centre for foreign visitors, simultaneous translation facilities and interpretation, and some Bible studies in English.

Peace Conference In Soviet Union

A conference for "co-operation and peace amongst nations" will be held at Zagorsk, Russia, July 1-4, the prelate of the Russian Orthodox Church, Patriarch Alexei of Moscow, has announced.

Heightened political tensions in Europe, the Middle East and Vietnam were said to have prompted representatives of the churches and religious communities to agree on the need for the peace conference. According to reports, they felt a solution could only be found by "a united effort of all parties."

It is understood religious leaders from countries outside the Soviet Union will be invited to the July conference.

In the tension areas of the world, the conference hopes to "unite peace loving forces," discuss the main problems of the "present international situation" and offer recommendations and brotherly appeals for peace.

More Independence For Greek Church?

The Church of Greece hopes for more independence from the State when a new church constitution goes to the government for approval in the form of a Royal Decree.

Although the Greek Church maintains the principle of tolerance towards all forms of government and political ideologies, it has constantly appealed for independence since the Greek State was formed.

In the new Greek Constitution (passed on September 29, 1968) this appeal was unfortunately not granted; but Archbishop Hieronymos has received from the Greek Prime Minister an "official and personal promise" of greater independence under the new church constitution.

The Church of Greece expects the new constitution to give it the right to pass its own legislation, to administer its own financial affairs, to assume responsibility for training the clergy and other church workers, and to take independent decisions about the building of new churches and other buildings.

Complete freedom is anticipated in the appointment of church workers and the setting up of ecclesiastical councils, commissions and committees.

MUNSHI

Strike up the band

Bunty, that delightful small oaf from the Balmain household, sat on my kitchen stool eating a raisin cookie.

"That child," observed Aunt Mary Guffen, rocking comfortably near the bay window, "is eating too many cookies, Alice. Bad for his teeth."

"My Mom," said Bunty, eyeing the cookies and Aunt Mary, "is at the dentist's. He is going to pull her tooth and she's going to dream on it and . . ."

"Hmmph!" from Aunt Mary.

"That's why I'm keeping Bunty and the baby. Pheme's tooth flared up this morning, and she just had to do something about it. So what better Home Helper could I be than to take the two of them in this afternoon while she's in Baleford?"

"Typewriters . . . Praise the Lord! . . . and swimming-pools . . . Praise the Lord! Praise the Lord, all the works of the Lord!" From above the stairs carolled a bass voice, unexpectedly cracking on the last notes.

"What on earth?" Aunt Mary's eyebrows rose.

"It's only J.P."

"Praise and exalt His name together," continued the voice, accompanied by a descending clatter of boots on stairs.

"Wa--a--ah!" came a thin wail, followed by a contrite J.P. in the doorway.

"Gee, Mom, I forgot about the baby. Hi, Aunt Mary."

"Young man," rebuked Aunt Mary, "what are you doing home from school? And what's that you're caterwauling?"

"No exams today. Teen-and-Twenty . . . heard them last Sunday in Baleford. 'Praise the Lord, all the works of the Lord!' Feel that beat! Super, isn't it?"

"J.P.," I explained, "thinks the Church School orchestra should learn some of the tunes. He's been picking them out on his clarinet."

"Typewriters . . . Praise the Lord? For Sunday School?" Aunt Mary's eyebrows formed an arch. "What a thing to sing. What's wrong with our hymns and the good old Psalms of David? Typewriters . . .!" Aunt Mary's sniff reached me even in the hall.

Picking up a letter that the postman had just pushed through the letter-slot, and scooping up the small tearful Balmain from her carriage, I retreated to the kitchen, where she broke into watery smiles at the sight of Bunty polishing off his latest cookie.

Sides had been drawn.

"Typewriters!" snorted Aunt Mary again.

Forestalling J.P.'s reply, I said, "J.P., put those cookies in the jar . . . and ixnay onay oremay orfay untyBay. Here Aunt Mary, you hold the baby while I open this letter. It's from Ginny . . . Oh, listen to this! Ginny's coming to Toronto to the Annual Council meeting . . . has to be there on May 26. Isn't that wonderful?"

"Ginny's coming to what?" Aunt Mary paused in wiping the button nose of the youngest Balmain who sat in her lap, gently hiccuping.

"To Council Annual . . . at Ewart College, she says."

"Alice, Ginny's only twenty-four years old . . . just! What's she doing coming to Council meeting? And who'll she leave the baby with? It's too young to leave with Rod."

"Oh, Aunt Mary, stop calling it 'it'. I can hardly wait to see my bonny grandson. She's going to leave him here while she's in Toronto."

"She's too young. Whoever came to Council meeting at twenty-four years of age. You didn't . . . nor I."

"And why shouldn't Ginny? She says that the official delegate from her area can't come . . . and, wonder of wonders! . . . neither can anybody else . . . so she's coming. She was coming in August anyway. I know she hasn't had experience, but that doesn't say she shouldn't have this experience. Reminds me of the ads for teachers in the '20s that Nan has told me she answered anyway, 'None but experienced need apply.' Ginny has a good head, and feet on the ground. And don't forget that, when she was training, she used to think of nursing in a medical unit in India. And two years of being married to Rod has certainly given her an idea of congregational life . . . and W.M.S. She plays the piano for them, as well as being Secretary. She won't understand all that Council is about . . . neither would you and I . . . but she won't be afraid to ask the why and wherefore. She's no shrinking violet."

"The Guffens have always been good talkers," admitted Aunt Mary, "but twenty-four!"

"A young woman of twenty-four isn't a teen-ager, and has given up a few ideas about riding off in all directions. It isn't every young person who could, or would, come, but let's work on the idea of more of them. The W.M.S. is for young women, as well as women, girls and children."

"Speaking of children," remarked Aunt Mary dryly, "This one seems to have gone to sleep again, and if J.P. lets that one have one more cookie, he'll explode."

* * *

Have you programme ideas you would like to share with other readers? Write and tell us about them. — Ed.

In Remembrance

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HAVE YOU READ?

AGENTS OF RECONCILIATION (Revised and Enlarged Edition) by Arnold B. Come, Westminster Press $2.25
The full meaning for the lay person of being "an agent of reconciliation" is described in this challenging book. The final chapter of the book compels the reader to face the fact that "the answer will come only through rigorous reappraisal and courageous following of new leadings by groups of Christians."

BAMBOO BRIDGES — The Story of Ronald J. Con, B.A., by Isobel McFadden, printed cooperatively by The Presbyterian Church of Canada and United Church of Canada 75
The author states in the introduction to this little booklet "This could be described as a half-biography. The Rev. Ronald Con is still a young man whose enthusiasm and stretching sympathies will urge him to cross many more bamboo bridges linking person with person and group with group. He represents those vocal Chinese Canadians who can move with gladness — though not always without hurt — from Chinese to non-Chinese, from traditionalists to moderns, from middle-age to youth to children."

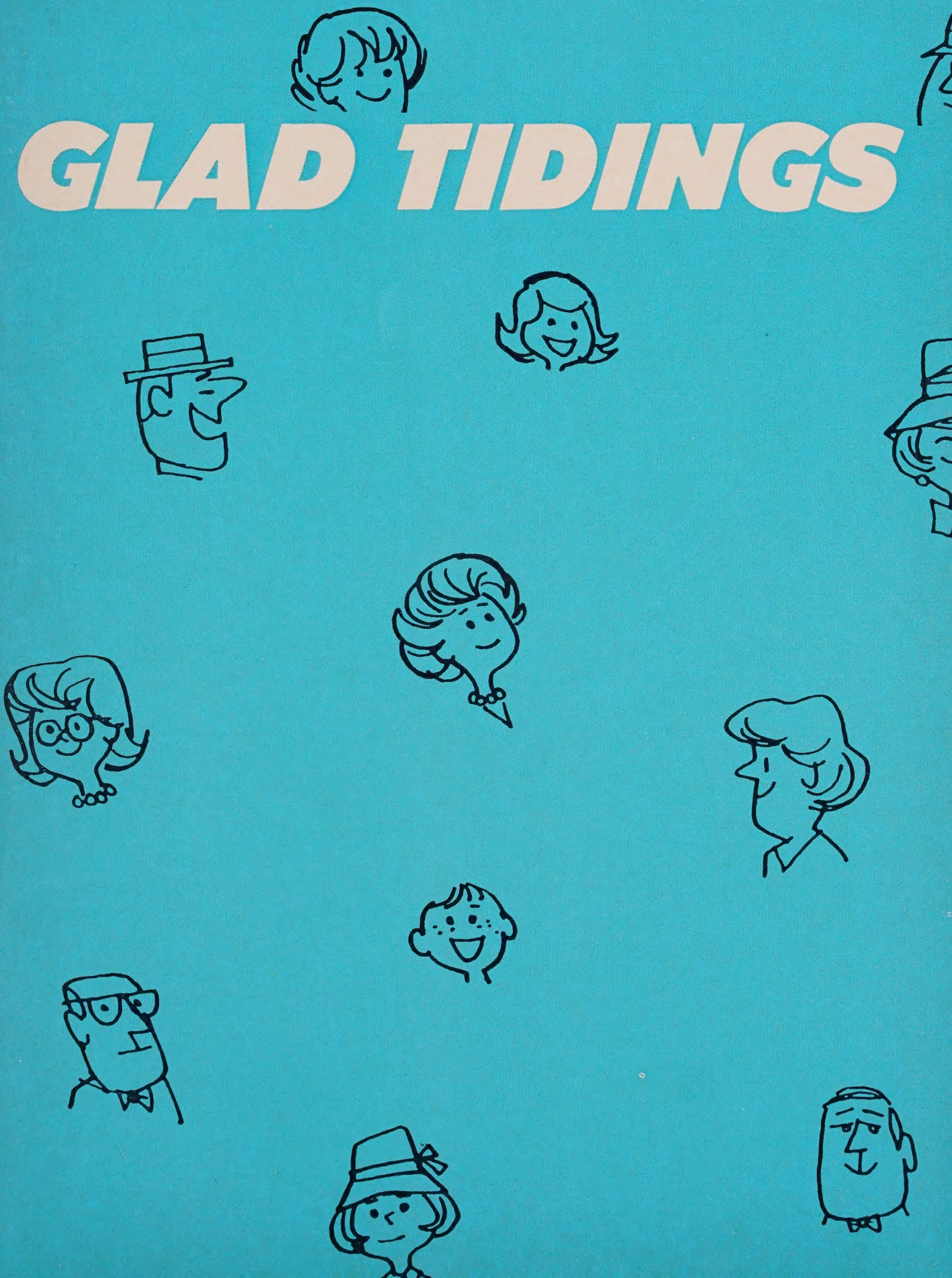
THE SPARROW'S FALL by Fred Bodsworth, Signet Books 75
The Sparrow's Fall is the story of Jacob Atook's struggle to keep his pregnant wife and himself alive through a cruel winter in the North. As you read this story of two young fugitives of a Northern Indian tribe you are haunted by the familiar children's hymn "God sees the little sparrow fall." You are also compelled to think about the way the Christian faith affects people of a different cultural heritage than our own. This book is interesting personal reading and could provide a basis for discussion in a group.

YOUR GROWING CHILD AND RELIGION by R. S. Lee, Collier McMillan $1.65
In the April issue of the *Glad Tidings* Susan Yuen made references to this book. It is not a handbook of rules for Christian education but deals with what the child becomes rather than what he is told. Like most books there are sections which you may question but it is a worthwhile book to stimulate the thinking of parents and those who work with children in the first seven years of life.

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

JUNE 1969

GLAD TIDINGS



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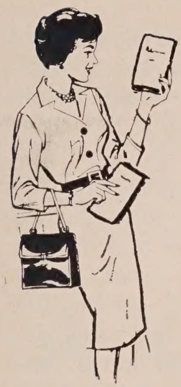


The Lady with the Smiling Face

by MARGARET GREIG

"She comes with books and a friendly smile. She sits and talks with us."

"Don't stay away so long."

"I'll be back in two weeks."

"No, please come again next week."

This "messenger" is not a missionary overseas but a woman meeting the needs of her community, a Church Librarian.

Two years ago, when asked to help in the Library, she hesitated. She could handle cataloging and repairing books but she certainly could not go to groups and promote the Library. She wasn't even sure she could write reviews for the Church bulletin.

After reading several articles on Church Libraries from various International Journals of Religious Education, she adopted the idea of taking books to "shut-ins". So with her basket in hand filled with books she combines her weekly visits to the elderly (a project already underway before accepting the librarian work), with her library work. In her own words, "This aspect of the library work offers a very worthwhile challenge and is proving a rewarding role as these people are very lonely and are confined to either their own home or a Nursing Home. We find them exceedingly appreciative of this small service. Also we always combine a friendly visit with each delivery."

Time is available for one or two visits a week by letting the Library (presently 450 books) function on the honour system.

She comes with love and good news. We love her. She is the lady with the smiling face — Mrs. Clarence Gill — one of our own kind.

Mrs. Gill also helps in the coffee shop at the McKinnon Phillips Hospital (for the mentally ill), and collects unsold skates and clothing from stores in Owen Sound. Last year she and her husband delivered these to the Indian Residential School at Kenora, and they plan to do this again this summer.

Editorials

ONE KIND OF DISCRIMINATION

The publications of many non-profit organizations are being seriously affected by the new postal rates. Because many of these publications have been distributed free of charge to those interested, they do not qualify for second class mail privileges. By April 1970 their rates may be increased as much as one thousand percent. Casualties will of course be very high.

Many of these organizations are performing a vital service in Canadian communities and their publications are the channel for exchange of information and public debate on many subjects concerning Canadian citizens. These publications offer the only alternative to official and commercial publications. They are a part of our democratic system. This recent action has a discriminatory effect on the future of such publications. In most cases they will be forced to discontinue.

We understand the purpose of this action was to get rid of the quantities of "junk mail" being handled by the post office at cheap rates. We question the application of this term to these publications. Yet we are being constantly bombarded with "junk mail" offering giveaways by certain US publications. These will not be affected by the new Canadian Postal regulations.

At the same time, the Canadian government itself publishes hundreds of bulletins, newsletters and magazines. These are all carried free by the post office. Members of Parliament would do well to look closely at the principle involved here — A government free to cover the country with its own interpretation of events and its own comment on public issues, while these other sources of information and public opinion are being severely restricted. Is this not a dangerous trespass upon freedom of speech in our country?

LESS THAN THE PRICE OF A CUP OF COFFEE

In 1968 the average adult member contributed $16.46 to the General Fund of the Women's Missionary Society and 96 cents to the Supply Fund. The total of these two figures could scarcely buy a new dress at today's prices.

Looking at the $16.46 more closely, it represents givings of $1.37 per month, a little more than 31 cents per week, or 4½ cents per day. Most daily newspapers cost 10 cents per copy and a cup of coffee is 15 cents.

If Mrs. Average Member, and those not up to average in their givings, resolved to set aside even ten cents a day, starting today, what a boost it could make to the work of the Society in the months ahead.

SPECIAL YOUTH ISSUE

The September issue of Glad Tidings will feature youth. Literary contributions from young people will be welcomed. Deadline July 1. HCP

Urban Industrial Mission — This article by a staff member of the Inchun Mission to Labour and Industry tells of another of the 100 mission projects with which the World Council of Churches maintains contact through its Division of World Mission and Evangelism.

A KOREAN MISSION
to labour and industry

by GEORGE OGLE

In recent years Korea has become an example of a successfully planned economy. Plans made and carried out by experts are turning the land into a modern industrial society. Older industry left from the Japanese days is being joined by an increasing number of modern factories and industrial complexes.

With the growth of industry, labour-management relations have become more complex. Labour is organized into unions, sanctioned by law. However, the existence of a large reservoir of unemployed gives management a considerable advantage over the workers, many of whom have come to the city relatively recently.

In an effort to improve the living conditions of workers, the unions conduct a drive for wage increases each spring. Naturally the officers play a key role in this effort. The president of one Inchun union is Mr. Park. He came to the job after a series of poor leaders had brought the union to near collapse.

Mr. Park is a member of the Coupling Club, a band of 11 Christian industrial workers who for five years have met each month to study and discuss problems in their plants and unions in the light of the Christian message. Often they reach the conclusion that they must take action, together or separately.

When Mr. Park was mentioned as a possible candidate for union president, he tried to refuse, but other Coupling Club members prevailed upon him to run for office, and he was elected. Three months afterwards, he and his new officers were thrown into wage negotiations.

The union demanded a 30%

across-the-board increase. The company said it was unable to give any increase. After a series of talks Park and the other union officers agreed to accept an 8% rise.

All hell broke loose! The men wanted 30%. They felt betrayed. One group moved to oust the new president. He had failed to stand up to the company and get a decent increase, they said. Furthermore he had not kept the membership informed about the progress of negotiations, accepting the company offer without first getting the men's approval.

Here we see the type of problem confronting the Christian layman who tries to take his faith seriously. Every member of the Coupling Club had been in an equally difficult situation sometime during the last four years. They more than most men were ready for the challenge.

For six months they had studied theology and labour problems with the Inchun Mission to Labour and Industry. Every month thereafter they had met to talk about concrete problems of faith and work and to act on them. But now Park had failed his first big test. His training had provided a good background but had not prepared him for the technical and demanding business of negotiating with a sophisticated company trying to maintain its position in the nation's development plan.

Industrializing Korea needs to hear the cry for justice so that "the plan" will not run roughshod over the workers. This is the voice of the prophet. It is also the mission of Park and other members of the Coupling Club. But it must be fortified with skill and strength. Faith and a sense of mission, when accompanied by expertise, can perhaps shape a nation.

When the showdown came, the men in Park's union decided that despite his bungling of wage negotiations, Park had not intentionally "sold out" to the company. He had used poor judgment, but he was still given a vote of confidence.

Each year the Inchun Mission to Labour and Industry holds a series of seminars for union leaders drawing in university professors and others to teach courses in labour-management relations. This year Park has been one of the most diligent students. He will also take a night course at a university in Seoul, which three other Coupling Club members have already attended. This is the demand put upon Christian industrial workers with a mission.

A Team Ministry

The Inchun Mission, begun in 1961, is a team ministry of three clergy and two laymen who undertake direct participation in labour and factory life. Each team member works at least a year in a factory or on the docks. Then he is assigned as the mission's contact at one or more places of work. The Coupling Club, a specially commissioned body of laymen, complements the team.

Conversion is the fundamental requirement for one entering the team ministry, conversion of one's understanding about God's acts and the places where He is at work. For too long God has been seen as limited to the four walls of the church and the hearts of a few select disciples. To recognize that He may be operating elsewhere is not easy, especially since commitment to such a God involves going into many strange and previously forbidden places.

To accomplish this conversion the new "missioner" must spend at least one year in doing physical labour. While in the shop he is not a preacher or a college graduate; his only purpose is to become a worker in reaction and understanding. To have finished this period of labour with one's life orientation unchanged is the only failure we recognize.

Three-fold Programme

"I think I will have to become a Christian so that I can lead this union better," the non-Christian president of the union at the Korean Machine Works told the Rev. Cho Sung Hyuk, senior member of the Inchun Mission. Here was a man who intended to become a Christian not for his personal benefit but to help protect the rights of the workers and improve relations with the company. This same desire for the salvation of society should long ago have spurred on the Church to involvement with the practical issues that determine men's lives and influence their souls.

Because it believes such involvement essential, the Inchun Mission has developed a three-fold programme. The first approach involves building personal relationships with key individuals in management and labour. In one instance where negotiations were at a standstill because of bad feeling between the negotiators, one of the mission staff was able to get talks going again because he had been a close associate of both men.

The second approach calls for co-operation with local and district unions. In Korea the worker is at a great disadvantage in terms of organization, finances and education. The Mission provides educational assistance and indirectly helps to strengthen both the worker and his union.

Since the imbalance of power between labour and management is most obvious in the process of collective bargaining, Mission education sessions for both union leaders and rank-and-file workers focus on problems of negotiations and the labour contract. Seminars for leaders stress the philosophy of unionism and bargaining techniques. Those for workers emphasize the "why's and how's" of unionism, since corporate action does not come by instinct.

While good relations with the companies have been maintained all along, the priority for attention and action has been the worker and the union. Now we feel the need to examine the field of personnel management, an area too much neglected but one that could contribute to justice and co-operation. Too frequently the management of personnel falls into the old feudal patterns without recourse to the findings of modern studies.

Together with a few young men from management, the Mission is beginning to open discussions and studies in this field.

Through participation in these several areas of industrial life, the Inchun Mission hopes to be of some use in working out the salvation of Christ for our society.

Your Prayers are asked

—for the young women who recently were appointed to serve the Church during the summer months, that they be granted the necessary strength and wisdom for their tasks and that their experiences may be used to deepen their Christian faith and commitment as they seek to serve Jesus Christ.

—for the many children and young people who will attend Church camps and Vacation Church Schools during the summer months, that these experiences will be used of God to His honour and glory.

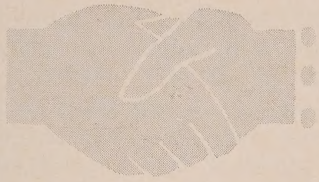
—for all who serve on Camp Committees and for leaders and counsellors as they prepare for Church Camps across Canada.

—for Presbyterial Girls' Organization Secretaries of the central Synods as they come together for a "Leadership Live-In" in June that they may understand more clearly the kind of leadership needed for teenage girls.

—For the members of the overseas staff serving overseas. Pray for the families and the single women by name. Pray for them in the areas in which they work.

—Pray for the new missionaries, Miss Wilma Welsh and Miss Joy Randall, who this month will be preparing for their work abroad.

—Pray for the men and women of Formosa, the Korean Church in Japan, Guyana, India, Nigeria-Biafra, who are committed to Christian service within their Churches.



INTRODUCING THE 1969-70 MISSION STUDY

Reconciliation in a broken world

by ROBERT ROY WRIGHT*

"A house divided against itself cannot stand."

How swiftly these ominous words have come to describe our lives. We are a people divided against ourselves, in a world of deep divisions. There is no need to tell us about the barriers of race, class, nation and status which divide the twentieth century man. We live with these divisions every day. And we are not at all sure that the house of our civilization will stand.

But there is a reconciliation which springs from God's reconciling work in Jesus Christ. It is available for the healing of life today: to be its instruments is our mission. This is not an easy task to bear. We must find ways to listen to those from whom we are divided, and to learn in just what ways they really hurt. We shall need to discover how deeply we ourselves are involved in the burdens which lie so heavily on the backs of others.

If this is not an easy task, it is nevertheless an urgent task. Reconciliation is not simply an interesting topic for group discussion. It has become the basic condition of our life together. Can we discover ways to build bridges rather than barricades? How shall we make ourselves the instruments of God's peace? These are the issues to which the study of reconciliation invites us this year. This is the true dimension of our mission.

*Mr. Wright is Editor and Director of Adult Publications of the Department of Education for Mission, National Council of Churches.

NIGERIA/BIAFRA
The Church is there!

THE PAST. In 1846 missionaries arrived in Calabar, from Scotland and Jamaica, to preach the Gospel for the first time in this part of West Africa. So the Scottish Mission in Calabar came into being. In 1946, the centenary year, the Mission was dissolved, all authority and responsibility being vested in an independent Church with the title of the Presbyterian Church of Biafra. The name, "Biafra" was a name given by the early Portuguese explorers to the sea off the coast of the Calabar, known as the Bight of Biafra. Later, as the Presbyterian Church extended its work, its name was changed to the Presbyterian Church of Eastern Nigeria and later still to the Presbyterian Church of Nigeria.

For over 120 years Church of Scotland missionaries, joined in recent years by missionaries from Canada and the Netherlands, have worked in this part of West Africa, known as Eastern Nigeria, and because their work has been confined largely to this area, they have been more involved in this crisis than any other Church. The ties and associations which we have had with those now on both sides of the fighting lines cannot be severed at a time when the Christian faith of so many is being tested and tried.

TODAY. War is waged in Nigeria/Biafra — thousands suffer from starvation and air-raids; people live in terror, fear and misery; no one knows how soon death may come! Homes, churches, market-places, hospitals, schools and refugee camps have been bombed and destroyed; children die by the thousands; refugees huddle together in the bush as well as in buildings and on the streets; millions have lost all they possessed; families have been separated, orphans number many thousands and millions of people starve; death and fear are everywhere. Yet there is a spirit of courage and determination, a determination to survive. There is a courage that does not complain; there is a faith that lives only for today and leaves tomorrow in God's hands. In the

This account of the Church in Nigeria/Biafra has been printed and distributed recently by the Overseas Council of the Church of Scotland in token of identification with the Presbyterian Church and deep concern in the present situation. It was prepared by a missionary who has returned to Scotland after many years' service in West Africa.

midst of all the trials and sufferings, there is a spirit that cannot be quenched. THERE IS ALSO A CHURCH that is very much alive today, a Church, not confined to institutions and buildings, but a Church that is seen in the lives and actions of people; a Church that is identifying itself with the sick, the hungry, the naked, the fearful, the hopeless and the dying — a Church that is sharing in the sufferings of her people and seeking to give practical help, courage and hope to all in need.

THE CHURCH:

(1) HAS ADAPTED HER LIFE to meet the present needs. Church services are well attended and are held at 7 a.m., not only in village churches but in refugee camps. One good thing that has come out of this war is that services are now prompt and brief! The possibility of air-raids makes it essential that worshippers disperse by 8 a.m. at the latest. Prayers in villages continue to be held in the mornings and evenings and Sunday Schools continue to meet, not only in village churches but in refugee camps. Meetings of the Youth Fellowships and the Women's Guilds still take place, but they have changed in character. Their members spend most of their time helping in refugee camps and cooking food in various feeding centres and helping in village clinics. Time is spent doing, rather than talking.

(2) IS A UNITING CHURCH. For the last thirty years the three main Protestant Churches (Anglican, Methodist and Presbyterian) in Eastern Nigeria/Biafra have worked and worshipped together. Not only has there been inter-communion but teachers, ministers and nurses have been trained together in joint church institutions. During the last few years there has grown up a stronger sense of unity among the ordinary church members and this spirit of unity has also included members of the Roman Catholic Church and the Pentecostal Churches. This unity is also seen in refugee relief work, where all imported materials are jointly shared.

Joint services are often held and at one such service, held at 6 a.m. on a Sunday morning under the trees in an open market place, there were over a thousand Christians present and the offerings, for refugee relief work, amounted to £64. It was interesting and amusing to have a Presbyterian minister announce the offering, to have it received by a Roman Catholic layman who offered a prayer of dedication to the accompanying chorus of voices from the "Cherubim and Seraphim" who fervently interspersed the sentences of the prayer with their almost continuous "Amen! Amen! Aaaamen! Hallelujah!" It certainly added a lively note to the service!

Army chaplains bear witness to the fact that men of the Roman Catholic faith have taken part in Communion Services and Protestants have taken part in Mass. In the face of death, there are no denominational barriers and it is common to hear people say, "Do we not all worship the same God?"

Some of our young Presbyterian ministers have followed their people and live in refugee camps, where they not only help to look after the spiritual and material welfare of their people, but also conduct services in the local churches. In one case the Presbyterian minister works along with the local Methodist minister, while in another case our minister has been stationed in an Anglican diocese, working among refugees in close co-operation with Anglican clergy.

(3) IS A SERVING CHURCH: All the resources and manpower of the Church are being used to serve the needs of refugees and others. Ministers, church sisters, evangelists and many other church leaders are involved in full time service for refugee relief work. For many months, our theological students were combining their studies with cooking and distributing food to refugees. Later they gave up their studies in order to give full time to relief work. Some are helping to off-load and supervise W.C.C. food coming into the airstrip, making sure that this is safely conveyed to the various supply stores. Others are helping to distribute food at various feeding centres.

(4) IS A LIVING CHURCH: No one can visit Biafra today, without being aware of the CHURCH even in the midst of this war. News comes of new churches being opened up in one area where the people are cut off by Federal troops from any official church leader. Here the Church is proving that it is the people — the people who believe in Christ and in His promise that "where two or three are gathered together in My Name, there am I in the midst."

The Church has also become more of a fellowship, not only among Christians in Biafra, but with Christians throughout the world. The name "World Council of Churches" means more in Biafra today to the ordinary people than it means to the average Church member in Scotland, for the Biafrans acknowledge the fact that their very existence depends largely on the food and medical supplies sent to them by their fellow Christians throughout the world and for this help they give thanks to God and to their Christian brethren in many lands.

(5) IS A SUFFERING CHURCH: Apart from the loss of church buildings and other properties, most church members have suffered in some way or another. Let this extract from a letter, written by an Efik Church Sister speak for itself:—

"I continued with my work as much as I could until our town was disturbed and our Station was getting very difficult. We were worried by air-raids. As things went on like this, we were just hoping on God. But the worst happened. On . . .

(Cont'd on p. 37)

99 Alhart Drive,
Rexdale, Ontario.
March 10, 1969.

Dear Miss Booth,

As I mentioned to you last week, I thought all Explorer leaders would be interested in a series of expeditions we explored in connection with the Mission Study "Whatever Happened on Peony Street." We, as leaders, have long been concerned that in presenting the stories in our study material we often just read the chapters or stories — which in the end is often a deadly presentation. What I am going to describe is certainly not a new method of presentation but something that we have realized is a practical one.

In planning "Danger on the Highway", one of our leaders met with three Explorers (one of them her daughter) and decided on a live play reading. The leader read the story as the girls acted out the characters described. The next week, one of the girls reviewed the story and then we divided into three groups and made murals.

For "The Folded Peacock" I worked with three explorers and we planned a paper-bag puppet play. The girls made the puppets themselves and read the story beforehand. The following week we also had a short review by an explorer and then we divided into small groups for role-playing.

One puppet show deserved a second — our teen-age leader worked with four explorers and planned cut-out dolls pasted on hangers for "Three Hospital Beds". We followed this up with a box movie.

After each presentation we had time for discussion — either in small groups or the large group.

Perhaps all this seems to involve time — some, but not a lot. We think it was worth every minute. The stories now had eye appeal as well as ear appeal and the girls seemed to retain a great deal more from the stories. The discussion sessions helped too as well as the related crafts. We can never hope to complete the twelve stories, but we feel we have thoroughly covered three and the girls have had the opportunity to discuss, discover and relate to the characters and incidents in the three stories.

—(Mrs. J. C.) Marilyn A. Carr

LA PRIERE DES EXPLORATEURS (Explorer prayer)

O Dieu, notre Père, nous te remercions du fait que tu nous aimes. Pardonne-nous nos faiblesses et donne-nous le courage de faire un nouvel effort. Montre-nous ta voie, ô Dieu, afin que nous la suivions à jamais. Amen.

He delivers on schedule

by VIVIAN THORESON

(Reprinted with permission
from SCOPE, journal of American
Lutheran Church Women.)

Our paper boy is not reliable. Sometimes he delivers the paper on schedule, sometimes late, and sometimes not at all. We get frustrated and dissatisfied. He collects payment erratically, too, so his employer also must be troubled.

Our whole economy and way of life depend on the faithfulness of individuals. When we accept a job, we agree to perform certain services for which we will receive a return. When we buy a product, we agree to pay the cost. When we buy property, we agree to specific terms of payment. When someone from another country becomes a citizen, he promises faithfulness to our government. When couples marry, they promise to love and honor one another. Promises involve at least two parties, and if either is unfaithful, frustration and trouble result.

When Adam and Eve sinned, God promised a Saviour; when God told Abraham to go to another land, he promised to make of him a great nation; when God told Noah to build an ark, he promised a flood; later he promised never again to destroy the world in this way. In the New Testament God made numerous promises to forgive, to guide, and to protect. As we study his Word, these promises become familiar to us.

God is faithful to his promises. "Not one word has failed of all his good promise." He doesn't always fulfill them in the way and at the time we expect, but his eye is on our eternal welfare, and he works "for good with those who love him, who are called according to his purpose."

He conditions his promises, not upon payment or worthiness, but upon our willingness to receive what he offers. He offers to forgive, to guide, to comfort, and to give eternal life to those who repent and believe in him. He promises to judge and condemn those who refuse him. His promises are sure and his timing is right. His record proves he is utterly dependable.

God is faithful to his identity. God, the Creator and source of life, continues to create plant, animal, and human life. He provides materials so man can advance in industry, transportation, communication, and medicine. He is a faithful Creator.

God is also a Provider. He makes food, water, air, and warmth accessible to people. Jesus told us not to worry about necessities of life and called attention to the birds that neither sow nor reap and their needs are supplied. We need only to do his will, for if we "seek first his kingdom and his righteousness . . . all these things shall be yours as well."

God protects his creation. People constantly break their promises and cause frustration and trouble. Nations rage, citizens rebel, crime increases, and the divorce rate rises. Yet God protects his own. He leads us through disappointments, trials, dangers, and even death to final victory when he will take us to himself in Heaven. God, our Creator, Provider, and Protector, is faithful to his identity. We can depend on him.

God is faithful even when we are not. "If we are faithless, he remains faithful — for he cannot deny himself." Abraham gave up hope of having a son, but at the right time Isaac was born. David sinned, but God forgave. Peter denied that he knew Jesus, but God used him to preach a sermon that led 3000 souls to a living faith. When we disobey God, he calls us to repent; when we are selfish and willful, he teaches us that true values are found in knowing him and in doing his will; when we don't trust him, he is still in control. He is faithful even when we are not.

God has a reason for his faithfulness. "I have loved you with an everlasting love; therefore I have continued my faithfulness to you." He sent his Son to die for our sins; he provides our daily needs; he allows hardships to strengthen us, and he has a glorious inheritance for his children — all because he loves us.

In God alone there is no deceit, dishonesty, or carelessness that causes trouble and frustration. He gives quietness of mind and heart to those who trust him because they know he fulfills his promises on schedule.

* * *

- The "Visser 't Hooft Centre", built by 60 German young people as an act of repentance and reconciliation has been opened in Rotterdam, the Netherlands. A place where church, industry and workers can meet, the Centre will stress the integration of science, theology and industry in the service of society. The six-storey building will house a branch of the Institute of Social Ethics of the Theological Faculty of Utrecht University, and also will train young people going to Asia and Africa to help in development projects.

A SOCIETY
within the Church

The Women's Missionary Society (W.D.) — A Society Within the Church, works with and through the Boards and Committees of the Presbyterian Church in Canada in many areas of the Church's outreach in Canada and other lands.

THE ADMINISTRATIVE COUNCIL

The Society is represented by its President.

Chairman and Secretary are members of W.M.S. Council.

THE BOARD OF MISSIONS

4 members of the W.M.S. Council Executive serve as members of the Board of Missions and its various Committees. Directors serve as consultants.

Chairman and Secretaries are members of W.M.S. Council and/or Council Executive and National and Overseas Committees.

THE BOARD OF CHRISTIAN EDUCATION

3 members of Council Executive serve as members of the Board of Christian Education. National Secretaries for Children's and Teenage Work and Regional Secretaries serve as staff for both Board of C.E. and W.M.S.

Chairman and General Secretary are members of Council and/or Council Executive, the Organization Committee and its Age Group Sub-Committees.

THE BOARD OF EVANGELISM AND SOCIAL ACTION

↑	↓
2 members of Council Executive serve as members of the Board of Evangelism and Social Action by correspondence.	Chairman and Secretary are members of the W.M.S. Council.

AND ON

Board of Stewardship and Budget . . .	2 members of W.M.S. Council Executive.
Board of Ewart College	3 Directors of the W.M.S.
Audio-Visual Committee	2 staff of the W.M.S.
Coordinating Committee on Adult Work	3 staff of W.M.S. responsible for publications for adults.
Committee on Interchurch Relations . . .	3 Directors of W.M.S.
Committee on Recruitment and Vocation	3 Directors of W.M.S.

Members of Council Executive also serve on a number of Church committees such as the Committee on Interchurch Aid and Service to Refugees and the Committee on International Affairs.

Through the Women's Missionary Society, W.D., staff are provided to serve in many areas of the Church's work Overseas and within the Synods and Presbyteries within Canada.

* * *

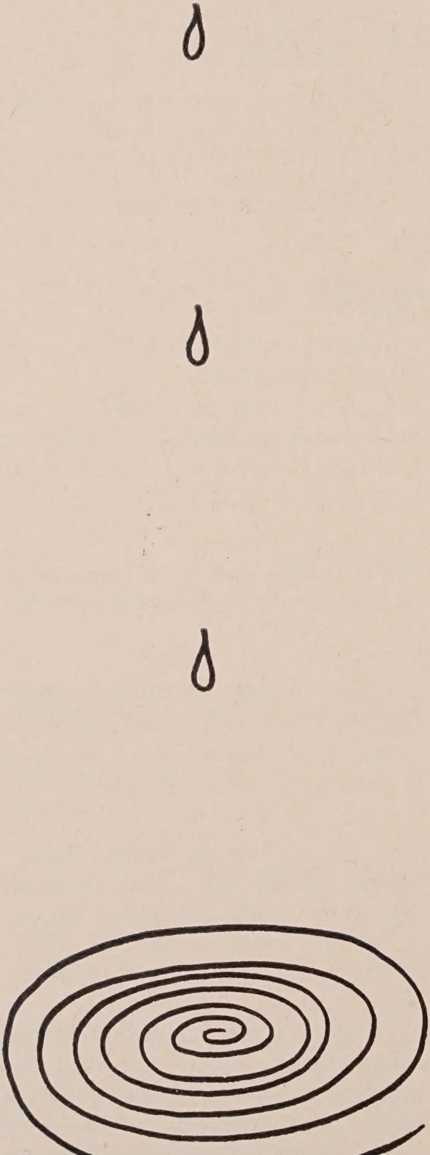
What's Your Image?

At the 1968 meeting of the Synod of Toronto and Kingston, the Chairman of the Central Etobicoke Ministerial Association was bringing greetings to the members of the Synod.

In his introductory remarks, he mentioned that, while waiting to be called forward to be introduced to the Synod, he had been sitting next to a couple of attractive young ladies dressed in the latest "mod" fashion. When he asked them if they were youth delegates, he received the shock of his life. Their response was: "No. We're deaconesses."

He assured the Synod that, in his denomination, deaconesses just do not have the kind of image projected by our deaconesses.

What's your image of a deaconess?



FELLOWSHIP OF THE LEAST COIN

Canadian women can now become a part of this world-wide family of "The Fellowship of the Least Coin." The Women's Inter-Church Council of Canada has agreed to sponsor participation in it and are currently working out the details.

What is it?

It can best be explained by telling something of how it began.

"Like a pebble dropped in a quiet pool, an idea born in the heart of a woman of India has spread in ever-widening circles of Christian concern."

In 1956 Shanti Solomon was a member of a fellowship team which visited and participated in Bible study with Christian women in East Asia. While in the Philippines, she shared her concern that Christian women everywhere become aware of their relationship within the world-wide family. So few could travel; but an act of remembrance would encourage women in isolated villages as well as in cosmopolitan communities to pray for other people in all parts of the world and to become ministers of reconciliation in a world of barriers and broken fellowship.

A tangible token of sharing in a world-wide fellowship of prayer was needed — one that should be the same for women everywhere, be they rich or poor, educated or illiterate, isolated villagers or world citizens. The thought came to her that the "least coin" of each country could be such a token.

The idea of the Fellowship of the Least Coin quickly gained acceptance not only among the women of Asia to whom it was first presented, but among women of Africa, Europe, Latin America, the Middle East, and the United States. Now tens of thousands of women pray for one another as they set aside a "least coin" each month.

Because the idea was born in Asia, Asian women became the stewards of this Fellowship. In 1958 the First Asian Church Women's Conference in Hong Kong considered how the Fellowship should be maintained. It was agreed that all contributions would be sent once each year to the World Council of Churches office in Geneva for the common fund, with no announcement made of the amount contributed by any Church or country. This fund would be administered by the East Asia Christian Conference for projects recommended by the Asian Church Women's Conference. Projects are spread throughout the world and Canada has already been asked to name one or more projects.

At the Second Conference in 1962 it was determined to emphasize the spiritual aspects of the Fellowship, and as a result the women of Hong Kong developed a booklet of prayers to be used by women as they participate in the Fellowship of the Least Coin. It is entitled "The Circle of Prayer."*

One Canadian Cent Each Month

The "least coin" for Canadians is the cent. It is important to stay within the discipline of one penny per month. Money sometimes divides . . . this coin is meant to unite.

Each individual covenants with herself to pray for women everywhere on a certain day of the month. She decides which day it will be. She decides upon her own way of setting aside her coin (In India a mud jar is fashioned so as to receive a coin and then is broken at the end of the year to yield the 12 coins).

What to do with your 12 cents

The Women's Inter-Church Council will be responsible for for-

*A limited quantity of the current "Circle of Prayer" booklet is available from the WMS Book Room at 25 cents per copy.

warding Canadian contributions to the World Council office in Geneva. Its address is Women's Inter-Church Council of Canada, 40 St. Clair Ave. E., Toronto 290. Local Women's Inter-Church Councils and committees across Canada that are organized on a permanent basis for promoting the World Day of Prayer, will be receiving information regarding the Fellowship and the manner in which offerings may be channelled to the National office of the WICC.

Any woman willing to set aside a time each month to pray for other people in all parts of the world and to give her token of the "least coin" may become a member of the "Fellowship of the Least Coin".

OVERSEAS STAFF APPOINTMENTS

It is with thanksgiving that we announce the appointment of two young women to overseas service.

W. Welsh

Miss Wilma Welsh is a native of New Brunswick. Her parents came to Ontario when she was a child and Guelph became her home. Her family was associated with Knox Church, Guelph.

Miss Welsh is trained as an office secretary. For the past nine years she has worked in the Church Offices as Secretary in the office of Stewardship and Budget. Her appointment overseas is to serve in the General Assembly office of the Formosan Presbyterian Church.

Miss Welsh is now a member of St. Matthew's Church, Toronto. She has been actively engaged in the work of that congregation. Two years ago she was elected an elder in St. Matthew's. She has served in girls' work in Toronto and has been active in camp leadership. She served one summer in Operation Beaver.

The appointment began May 1. The usual orientation of study at Toronto Institute of Linguistics and the Missionary Orientation Course will precede Miss Welsh's travel to Formosa. She will be recognized by the Presbytery of East Toronto in a service on June 8 in St. Matthew's Church.

J. Randall

Miss Joy Randall, Reg.N., comes into full time service of the Church from a background of church service. Her birthplace and home is Cobourg, Ontario. She received her education there and in Belleville, and had experience as a nurse in Cobourg. She spent the academic year 67-68 at Ewart College and has just completed a six month course at the University of Alberta in Advanced Practical Obstetrics. She is a member of St. Andrew's Church, Cobourg.

In her church life, Miss Randall has been a leader. She has been a leader in her professional life. She has been interested in serving in Africa as a nurse. Our thoughts have naturally turned to Nigeria-Biafra. Because of uncertainties of service there, an appointment has not been made to that part of Africa. Other areas have requested a missionary nurse so Miss Randall's service may be used in East Asia. She has been taken on the overseas staff of our Church, and will undertake study in linguistics and the Missionary Orientation Course. Her place of appointment will be made at a later time.

A service of recognition will be conducted by the Peterborough Presbytery, on May 25, in St. Andrew's Church, Cobourg.

Important Notice

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A busy year at INDORE

by SUSHILA PATRAS

The past year has been both a busy one and a rewarding one for the M.I.B.E. Graduate School for Nurses, Indore. On June 15, 1968, we enrolled an advanced class of 22 students, the largest group we have had for advanced work. They came from Bihar, Assam, Orissa, Rajasthan, Uttar Pradesh, Nepal, Madras, Madhya Pradesh — quite a cross-section of India! There were two Hindu girls in the group. One of them headed the class in the administration course, and the other headed the class in the sister-tutor course.

For their field trip, this group went to Delhi for a week. They visited hospitals, W.H.O.* headquarters, T.N.A.I.** headquarters, saw the historic sights, did some shopping and returned to Indore weary but happy. On their return, they were required to make a written report on the trip and these were very good.

Miss Marjorie Robson arrived in August. She is a former missionary of the United Church of Canada and had worked in Banswara and Ratlam. While in Canada she obtained her B.Sc.N. and she comes to us through C.U.S.O. She is in charge of the Public Health course and is carrying on the work of Miss Louise Scott. Miss McKee, of Elmwood Avenue Presbyterian Church in London, Ontario, came to visit Miss Patras in September. She stayed to help out in the Graduate School on an entirely voluntary basis. Her help came at a time when it was badly needed and she took over the work in General Business, Bookkeeping, Personnel Management, Administration, Education and Psychology. With the coming of these two teachers, our perennial problem of staff was eased. In December, Miss Ida Johnston came to us from Fategarh to teach Science but her health is not too good at present and we hope and pray that she will soon be better. All 22 students graduated on December 10.

While the advanced students were doing their field experience for six weeks, the students accepted for the Ward Sister course arrived. This is the largest class we have ever had — 36 students — 28 female, 8 male. The size of the class led to organizational difficulties. We had to find places for the male students to live, we had to buy more beds for our female students, and we had to buy more dishes. In teaching, the class had to be divided into two for science labs; it was very difficult to find places for them to do their field experience. There are two Hindus and two Moslems in the class. The students come from Rajasthan, Madyha Pradesh, Uttar Pradesh, Bihar and Afghanistan. They will finish their course on April 15.

Their course is not all work and study. They put on several programmes each session to welcome people, to say farewell to others, to honour Gandhi's centenary, to celebrate independence day. They put on an excellent Christmas drama in which every student took part. Right now they are preparing for World Health Day and for a farewell programme for Miss McKee. Incidentally, they write the scripts for all they put on.

The students are in charge of their own mess. They work in groups of three, do their own budgeting and their own shopping. At the end of two weeks, they submit their accounts for auditing and a new group takes over. This responsibility for mess gives them an excellent training and counts as 20% of their grade in nutrition.

This year we had a special treat. Through the kindness of a group of women in Canada (not a church group) we were able to charter a bus to take the whole school — students, servants and teachers — to visit Mandu, a very historic and interesting fort about 60 miles from Indore. We took our food and made a day of it. The weather was perfect. We received other special gifts to be used for specific things required by the school.

We are now in the process of revising our curriculum and it is our hope and prayer that our school will continue to play an important role in the Nursing profession of India.

*World Health Organization
**The Nurses Association of India

Republic Day Ceremony

At 7:30 a.m., Sunday, January 26, 1969, students, staff and guests assembled in the garden at the Graduate School in Indore. Grouped around the flagpole on that beautiful morning, they sang together "Our Lovely India, Our Lovely India," as the Republic Day ceremony opened.

One of the students, Mrs. Rana, led in prayer, and the class president, Mr. Chouibisa, gave the address. He spoke of the great strides made by India in the fields of science and technology, health and nursing, and agriculture, since being granted independence in 1947. He pointed out that the women of India are coming into their own and taking their rightful place in the life of their country. "We pray to God," said Mr. Chouibisa, "that India may develop into a country whose ways are those of peace and will always have as its goal the welfare of its citizens. As nurses, we shall serve our people as Christ has guided us in the ways of love and peace."

A GRAIN OF MUSTARD SEED

by MILDRED A. CLOW

The story of a group of dedicated women who over a span of fifty years carried out their mission responsibilities in a variety of ways and made way for younger women to become part of the mission fellowship. Now disbanded, the work of the Catherine Fairlie Auxiliary is carried on through the effective contribution of its former members to the work of other mission groups.

The Catherine Fairlie Missionary Auxiliary of St. Andrew's Presbyterian Church, Kingston, Ontario, which has been an active organization for the past fifty years, decided last year to close its records as a separate organization in December, 1968.

It was in June, 1918 that the Senior W.M.S. persuaded a few young women of the church to form what was then named "The Young Women's Missionary Auxiliary" meetings every other Monday evening. It seemed to have been almost as difficult then as now to keep a group working with enthusiasm, since the first minutes record that the first two years were "hard-going", and only the faithful persistence of four or five members kept it from fading out of action. Then the first president moved away from the city and another of the "charter members", Miss Catherine Fairlie, was persuaded to become President and kept the office for the next ten years. Many W.M.S. women in Ontario will remember Miss Fairlie, a daughter of the manse, who had a great depth of interest in missions, and a warm friendliness that permeated the group and doubtless became its outstanding characteristic. The auxiliary from that date became a very live organization and soon had an active membership of more than fifty.

In the early days, every way and means was explored to raise money for missions — including lectures, concerts, food and rummage sales. There being no TV in homes and radio still rare, it was easy to find an audience to fill St. Andrew's Hall. Reviewing the minutes of the early thirties, it was surprising how often we turned to Queen's University professors for interesting and informative lectures. Mrs. H. R. Duff, our much revered Honorary

President for several years, was keenly interested in world missions. She travelled widely and many times brought us her impressions of the land and peoples of the Far East and of Europe. Executive members of the W.M.S. in Toronto often visited our joint auxiliaries, and it was always a treat to have talks by missionaries home on furlough from foreign lands. We well remember the charm of Dr. Margaret O'Hara, who spent many years as a medical missionary in India, and then of course many years later, it was a joy to have our own Agnes Gollan telling of her work with women and girls in Nigeria.

It was with much regret that the auxiliary lost Miss Fairlie's good leadership when she moved to Toronto, and shortly afterwards a motion was passed that the auxiliary's name be changed to the "Catherine Fairlie Missionary Auxiliary of St. Andrew's". This was done both to honour Miss Fairlie and to make way for a younger group of women who had organized a second evening auxiliary.

However by that time, the grain of mustard seed had taken good root, and the C.F.M.A. continued to grow, with standing committees who assumed definite responsibilities in connection with our own church. The Flower Committee had charge of the provision and arrangement of fresh flowers for the sanctuary every Sunday, also for their distribution to the sick and shut-ins after evening services. This was faithfully carried on for more than forty years, when the W.H.A. took it over, with the C.F.M.A. only responsible for a share of the distributing. The Work and Supply Committee always had a very busy dual role, both for missions and the home church. Work meetings were for many years held once a month, and always in June a substantial bale was sent to an Indian mission school, as well as an extra carton of toys and knitted wear at Christmas time. Quilting bees were held often, and some years as many as nine quilts were made and sent off where required or sold. The Work Committee early took charge of the apron table for St. Andrew's annual tea and sale with all returns given to the W.H.A. and this responsibility always continued. The social conveners too were ready at all times to cater to the special social gatherings of the C.F.M.A. and to share in the entertaining events of the church. Home Helpers, sometimes more than fifty on the roll, were an important part of our auxiliary and contributed generously.

At the Annual meeting each year a Life membership in the W.M.S. was voted to a member deemed worthy of the honour, with the result that there is in St. Andrew's a framed roll of the names of some fifty Life members, twenty-seven of whom have died. Appended to this list are the names of six members who have had the honour of the gift of an Honorary Membership in the W.M.S.

There now remain only one or two of the original group of 1918, but of the remaining seventeen members, several belonged for forty years or more, still regular in attendance and carrying on with much vigour the quilting bees, apron showers and sharing church duties. One might well ask; why give up? But a group of older women does not easily acquire new members, and those who carry the leadership and active duties do grow weary and feel that any possible assistance given to other auxiliaries may be more effective. For the last three years, it was soul refreshing to have a comparatively recent member carry on nobly as President, and bring the C.F.M.A. to a triumphant finale in 1968, with its members thankful that they had had the privilege for so many years of working agreeably together for the cause and extension of the Kingdom of Jesus Christ.

We would not intimate that our "mustard seed" beginning grew into a great tree, but it did grow and shoot out many branches of interest and endeavour in its fifty years of operation.

THIS IS WHAT ONE GROUP DID

The following song was written by a group of ladies at the Pre-Synodical Workshop of the Manitoba and Northwest Ontario Synodical:

The Beautiful Gate
(*Tune: Moonlight Bay*)

At the Beautiful Gate there sat a man
Asking alms of all the people who to the temple came.
John and Peter came by, he begged of them.
"No earthly gifts have we to give but power from Him.

"In the Name of our Lord, rise up and walk."
Then they took him by the right hand and helped him up.
As his feet became strong he leapt with joy—
All the agony and heartache passed and gone.

Now with thankful praise to the temple he ran (Alleluia!)
For the gift that God had given to mortal man. (Alleluia!)
In amazement they saw the beggar whose fate (Alleluia!)
Was to sit and beg beside the Beautiful Gate. (Alleluia!)

*(Alleluia's may be sung with the third verse.)

This is how they did it:

1. Read the story (in this case Acts 3:1-10) from a recent translation. Jot down all of the feelings or impressions that come to mind — try to put yourself in the other's (the paralytic's) shoes: Ask yourself "How would I feel in that situation?"

2. Now write this event — using your notes from step one — into a first person account (using "I", "me", etc.) as if the paralytic were writing a diary. Consider how he felt before, during, and after the experience.

3. Suppose that you were a wandering minstrel and you wanted to express this story in song. Using your "diary" from step 2, rewrite it in verse. The easiest way is to take the first part of the diary and rewrite it in verse. Don't worry about rhyme at the end of each line — rhyme may be in repetition of thought as well as in sound. You may want to write a chorus. Remember to write as the paralytic would. Write with feeling and passion.

Idea: Why not develop another scripture passage into song in your group? Perhaps one of the following:

Luke 7: 36:50 John 4: 1-41
Luke 10: 25-37 John 9: 1-12
Luke 9:10-17 (Matt 14: 13-21; Mark 6: 30-44; John 6: 1-14)

Go ahead! Use your imagination! You'll be surprised at what you can do together!

SYNODICAL GIVINGS

JANUARY - APRIL 1969

	Objective	*To date*
Alberta	$21,869.00	$ 2,136.64
Saskatchewan	13,927.00	1,299.55
Manitoba	19,209.00	1,129.27
Hamilton and London	160,980.00	25,559.60
Toronto and Kingston	174,484.00	18,100.00
Montreal and Ottawa	81,240.00	14,360.00
British Columbia	21,736.00	2,169.54
	$493,445.00	$64.754.60
Special Gifts		$ 8,488.61

A group of Canadian school children are fascinated as Miss Bui Thi Vau of Vietnam shows them a textbook children their age are using in her country.

CANADA GIVES TEXTS FOR VIETNAMESE SCHOOLS

As groups of school children waved Canadian and South Vietnamese flags, Canadian Commissioner Richard Tait presented 460,000 civic textbooks to the Republic of Vietnam recently.

The 148-page textbooks, in the Vietnamese language, are entitled "Practice Good Qualities" and are for use in primary schools by seven and eight-year-old children.

In the last four years, there has been a more than two-fold expansion of the nation's school system together with modernization of the curriculum which together created an unprecedented need for new textbooks.

With Vietnamese textbook production capacity at a maximum of 1,000,000 copies a year, the Canadian gift, along with the contribution of the United States, Australia, China and Germany, has filled the gap. Canada's assistance alone amounts to 100 truckloads of books. The total cost of printing and shipping was approximately $80,000.

Caanda's gift, augmented by the contributions of four other donor countries, brings the total of textbooks donated to Vietnam to more than 14,000,000. They have been distributed even to the remotest villages.

Canadian assistance to South Vietnam, started in 1955, will have reached $5,786,200 by the end of the year. This includes a $2,500,000 civilian rehabilitation centre at Qui-Nhon, a T.B. clinic in Quang-Ngai and the provision of a Canadian medical team. Finally, Canada has just completed a 72-unit refugee housing apartment block in Saigon to house families left homeless by last spring's Tet offensive.

Vietnamese school children inspect a truckload of Canadian donated textbooks following a presentation ceremony in Saigon.

THE WMS AT WORK

"Get to Know Your Girls" Night Held in Regina

The Burning Bush Unit of St. Stephen's Church, Regina, recently sponsored a "Get to Know your Girls" night which was well attended by mothers and fathers and others interested in youth. Mrs. M. Lennox, president, brought greetings from the group and welcomed everyone to the meeting. Members of the C.G.I.T., led by Mrs. R. R. Robinson, conducted the worship service as prepared for the Girls' World Day of Prayer. The Explorer Group led by Mrs. J. D. Fyffe, presented the meaning of the Explorer emblem and the Explorer hymn. Following the showing of a filmstrip entitled "The Church's People", Mrs. S. J. Henderson, President of the Regina Presbyterial W.M.S., presented the C.G.I.T. girls with their mission study badges. Handwork and projects completed by girls in both groups were displayed. A social hour followed.

What is Mission? You Are!

"What is Mission? You Are!" was the theme of the Annual meeting of Bruce and Owen Sound Presbyterial held in Knox Church, Tiverton, Ont.

Miss Mary Whale, Executive Director of Overseas Missions, and Miss Margaret Ramsay, missionary in Guyana, dealt in dialogue form with the text from Timothy "Stir up the gift of God, which is in Thee", under the following headings: 1. The Church overseas; 2. The future of the evangelistic missionary; 3. New forms in old fields; 4. New fields; and 5. Our responsibility in changing times.

Miss Simpson Becomes Honorary President

One of the highlights of the 55th annual meeting of Westminster Presbyterial when it was held in Knox Church, New Westminster, B.C., was the election of Miss Lily Simpson, former missionary to India, as Honorary President. New President to be elected was Mrs. Ross Manthorpe.

Another highlight was the testimony of five young men, future ministers, who spoke to the evening congregation about the way in which they felt they had received their calls to become full time workers in the Church of Jesus Christ.

President Addressed Synodical Meeting

At the Annual Meeting of the Alberta Synodical which met at St. Giles Church, Calgary, President E. Luzetta McClelland, with the help of her colourful slides "Eastern Windows" gave an excellent account of her trip to three overseas countries where our church is involved. In Japan she was guest of the Korean Church which was celebrating sixty years of Christian work with the Koreans in Japan.

She also visited in Formosa and Japan. Miss McClelland made the women feel very close to the missionary workers and the people she met.

The worship service was conducted each morning by the Rev. D. J. Crawford, minister of St. Giles, who in using the theme of the meeting, "Ambassadors for Christ in the 20th Century", emphasized the necessity of being effective ambassadors and of having faith.

Reports were dealt with through information given by the leaders and by questions asked. The meeting discussed in groups a questionnaire dealing with the structure, and the value of the Synodical with possible changes for its improvement. An informative discussion took place on the value, pros and cons, of the Supply Fund. It was decided that for this year the Macleod Presbyterial will on a trial basis combine the General and Supply Funds under one General Fund. Miss Dorothy Barton of Calgary, in reporting the Women's Weekend Camp held at Sylvan Lake, endeavoured to encourage as many as possible to come to camp when it is held in June.

Mrs. A. P. Forrester was re-installed as president.

A special evening event depicting one of our new forms of mission was a Coffee House programme put on by several groups of young people. In the artistically decorated hall we listened to the joyous singing of the young people which was followed by a drama, "No Longer at Ease"; and then a sing-song in which we all joined.

Women Challenged At Synodical Meeting

The 55th annual meeting of the B.C. Synodical got off to an exciting start with a dessert party at West Point Grey Church in Vancouver. We then took a delightful trip to visit our missionaries in India, Formosa and Japan, with our National President. It was wonderful to get to know Miss McClelland during our sessions, and truly a privilege to see her "homey" slides of our friends in their everyday life on the mission fields. We also felt uplifted to share with her the experience of being with the Korean Church to celebrate their 60th birthday. Fairview Church C.G.I.T. led us in worship by stimulating our thinking with poem, song, and drama, as to "who will answer" all the problems of humanity, and "how many roads" can we take to find Him?

The next day Miss McClelland installed the officers, calling on the executive and members to keep a two-way relationship open at all times, so that we may fulfill our mission most effectively. At dinner, President Mrs. G. M. Ledingham introduced representatives from six different denominations, and after a contemporary hymn-sing we were tremendously challenged by the Rev. Russell Self as to how we will communicate Jesus Christ to Asians in the next decade. Two-thirds of the world's population lives in S.E. Asia — 50% of them are under the age of twenty-one, and only 1% is Christian. The Communists believe their ideology is worthy of dissemination and are using the printed page to get to these young people. Do we believe Romans 1:16? — Mr. Self is positive that they will accept Jesus Christ if they are given the opportunity to read the Word in their own language — not our western religiosity, but Christ and His saving power. Professor J. Howes, Asian Studies, U.B.C., as a reactor, said he thought the day of the present type missionary is over, that we need to now use a CUSO-type approach.

Mrs. N. Mishra, who lived in India until recently, agreed completely with Mr. Self, that we must work through the youth, who are becoming more nationalistic. She suggested that we should use our youth to reach the Asian youth on their own cultural and economic levels.

Gordon Yuen of the Vancouver Chinese Church, stated that he felt the problems of dealing with youth are the same in Asia as they are here, except that Canadian young people have too many books to choose from, have too much visual education, so they don't realize that education is still a privilege.

— D. Corbett

Synodical Meeting Held in Brandon

Presbyterial Presidents extended their greetings in song at the Synodical of Manitoba and Northwestern Ontario annual meeting in Brandon. The worship service followed with Miss Diane Tait, deaconess, leading the singing with her guitar.

President E. Luzetta McClelland told of her visit to Japan, Formosa and India and of the gratitude of the Christian people in those countries for what the W.M.S. has done in bringing the message of Christ's love to them. She said that these people are now an example to us in sacrificial givings, many contributing 20% to 35% of their wages to the Church.

A comprehensive report was received from the Provincial Council of Women which continues to work to promote the status of women, more child care agencies for working mothers, more help for one parent homes, more help for emotionally disturbed children, and more support for the Indian and Metis Centre.

Miss Sheina Smith, deaconess, in speaking of her work at Sioux Village, painted a rather bleak picture of life in the village of about 150 Indian Canadians. Although the adults show little interest in the Church, the children do come regularly. She said that sewing machines and 550 yards of material have been furnished by the government recently and one of the women was brought into Winnipeg and given a course in sewing. Now she is back in the village conducting classes and making clothes. The other women have shown great interest in this.

Miss Smith said that those children who show that they have university potential often do not have the initiative to pursue their education. Perhaps in some cases they are afraid of the world outside.

Another highlight of the meeting was the address by Miss Indira Wesley of South India who is teaching Grades 9 and 10 at Brandon Collegiate as well as pursuing studies on her own behalf. She told of the differences in family life, education and religious life in India.

Celebrate 60th Anniversary

St. Paul's Mission Circle, Simcoe, Ont., celebrated its 60th anniversary at a special service held in the church auditorium on April 14. A history of the group, compiled by Miss Clara Hoag, a charter member, reviewed special work and events. Guest speaker, Mrs. Stanford Reid of Guelph, gave a stirring address on "Christianity in the Secular World". In bringing congratulations, she said that an anniversary is a time for looking back, remembering to thank God for His mercies and for the dedicated leaders and members, and a time for celebration, but it brings also an opportunity to look to the present in a world of rapid change. She emphasized the need for Christians to relate to the times in which they live. At the same time, their main purpose must remain constant — that of winning the world for Christ.

Newslettes

- Five ladies from Zion Church, Willowdale, Alta., visited the Knox WMS group in Red Deer recently and presented the study programme.

- The WMS group of Hillview Church, Islington, Ont., held a "Biafra Night" with Miss Dorothy Bulmer, missionary, giving an illustrated account of the situation in the Biafra area of Africa.

- A very impressive Easter Meditation entitled "Why Did It Have to Happen?" was presented at the Thankoffering meeting of the WMS group First Church, Brandon. Ladies from the WMS groups of St. Andrew's and Southminster Churches were welcomed to the meeting.

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Ottawa, Ontario

Cameron, Mrs. D. A. (Irene)
Islington, Ontario

Carey, Mrs. Vernon
Hamilton, Ontario

Chambers, Mrs. Calvin H.
New Westminster, B.C.

Clucas, Mrs. J. R.
Hamilton, Ontario

Crooks, Mrs. James
Hamilton, Ontario

Dalziel, Mrs. John, Sr.
Montreal, Quebec

Davidson, Miss Mary
Toronto, Ontario

Davies, Mrs. J. C.
Toronto, Ontario

Dentith, Mrs. F.
Montreal, Quebec

Dunbar, Mrs. George
Toronto, Ontario

Flick, Mrs. Catherine
Toronto, Ontario

Fulton, Mrs. W. H. T.
Port Hope, Ontario

Gates, Mrs. T. R.
Brockville, Ontario

Harvie, Miss Beatrice
Orillia, Ontario

Hazzard, Mrs. George
Wallaceburg, Ontario

Henderson, Mrs. D.
Ottawa, Ontario

Hudson, Mrs. Geo.
Hamilton, Ontario

Hunter, Mrs. John
Cornwall, Ontario

Hunter, Mrs. Oliver
Norval, Ontario

Inglis, Mrs. John
Maple Valley, Ontario

Innes, Mrs. Christina Spalding
Toronto, Ontario

Irwin, Mrs. Scott
Windsor, Ontario

Jackson, Mrs. Fred
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Keir, Miss Elizabeth H.
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Kelly, Miss Giollo
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MacKay, Miss Bertha G.
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Malloy, Mrs. Neil A.
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Marshall, Mrs. Ann Theo, M.D.
Strathroy, Ontario

McCowan, Mrs. William
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McDonell, Mrs. Gertrude
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Windsor, Ontario

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McNaughton, Mrs. D. C.
Ilderton, Ontario

Migneron, Mrs. Ada
Fort William, Ontario

Milne, Mrs. Charles
Campbellford, Ontario

Morris, Mrs. Lucy
Ingersoll, Ontario

Moxley, Mrs. J. H.
Hamilton, Ontario

Newham, Mrs. W. E.
Toronto, Ontario

Pacey, Mrs. M. E.
Vancouver, B.C.

Patterson, Mrs. Herman
Fergus, Ontario

Pepper, Mrs. Evelyn
Toronto, Ontario

Petrie, Mrs. John
North Mornington, Ontario

Pollock, Mrs. Thos.
St. James, Manitoba

Porterfield, Mrs. Cameron
Listowel, Ontario

Rivers, Mrs. Harold N.
Goderich, Ontario

Satchell, Mrs. Allan
Stratford, Ontario

Shannon, Mrs. Harry B.
West Hill, Ontario

Sinclair, Mrs. J.
Ottawa, Ontario

Sparling, Mrs. S. E.
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Hagersville, Ontario

THE CHURCH IN THE WORLD

Christian World Mission Conference in June

The sixth annual Prairie Conference on Christian World Mission will take place June 23-26, 1969, at Jamestown College, Jamestown, North Dakota. The themes will be "China and its People" and "Reconciliation in a Broken World".

The conference is a self-governed conference sponsored by the major denominations and their co-operative agencies such as the Canadian Council of Churches and the National Council of Churches in the U.S.A. Registration fees are $12.50 for singles, $20.00 for husband and wife. Meals and room with bedding provided $18.00.

For further information write to Mrs. D. G. Ray, 116 Buxton Rd., Winnipeg 19, Manitoba.

110 Million Copies of Scriptures Distributed

In 1968 more than $800,000 was provided by the Canadian Bible Society for the translation, publishing and distribution of the Scriptures outside Canada. Scripture distribution in Canada was 676,000 volumes in 75 languages, the second highest in history.

The complete Bible is now available in 242 languages, the New Testament in 562, and at least one complete book of the Bible in 1,392, an increase of 66 over the previous year. World distribution of the Scriptures through the Bible Society showed an increase of five millions and reached a record of 110 millions, but is still far short of what is required.

The traditional black Bible is still in demand but the new formats which make the Scriptures attractive and acceptable to an increasing body of Canadians and people of many other countries of the world is one of the new features of the work of the Bible Society. The Scriptures are now available in a great variety of editions. The 75c paperback New Testament in TODAY'S ENGLISH VERSION entitled "Good News For Modern Man" has had a record circulation of any paperback book of 14 million copies in two and one half years. The objective for Scripture distribution in Canada for 1969 is 900,000 volumes.

For the Canadian Bible Society to achieve its goals in 1969 it requires contributions of over one million dollars from individuals and churches.

One Of Two Women On Executive of WCC

One of the two women on the new 19-member Executive Committee of the World Council of Churches is the Mayor of Mbale, Uganda, Mrs. Janet Wesonga.

At a press conference when new church efforts to overcome racism were discussed, Mrs. Wesonga said: "This is an issue which I am sure can be overcome. Young people are taking action on the problem and the churches must do their part."

Named Mayor of Mbale 16 months ago, Mrs. Janet Wesonga is challenged by the need to attract industry that will ease unemployment problems, to raise funds for aid to the disabled, and to carry on the day-to-day business of the town of 20,000 persons.

"It's a full-time job," she said. And she receives no salary — only an allowance.

Mrs. Wesonga presides over an all-male 24-member town council. She has sometimes used her vote to break a tie in the council, and she has a veto power, which she has exercised on rare occasions.

"Women in a developing country just can't stay in the background," she said. In a country where many women still walk behind their husbands, Mrs. Wesonga is a leader.

World Youth Projects Experiment With New Forms of Ministry

Extensive work among young people "on the fringes" of society, as well as the under-privileged, forms a large part of the 26 projects on the 1969 list of World Youth Projects for which nearly $60,000 is being sought.

The list, drawn up jointly by the Youth Departments of the World Council of Churches and the World Council of Christian Education, includes requests submitted through national councils of churches on five continents.

Leadership training projects rank high on the list. For instance, the Ecumenical Youth Centre at Morija, Lesotho has obtained a young national to be a full-time organizer but still needs finanical support. The centre is self-supporting.

Training is an important feature of the 1968-72 programme drawn up by the Youth Committee of the East Asia Christian Conference. A gift of $2,500 would aid experiments in new forms of ministry for and by young people in urban and rural areas. Sub-regional leadership sessions are scheduled for Japan, Indonesia and Ceylon. The programme also envisages exchanges of young people in different Asian countries.

Projects for Latin America are carried out primarily through ULAJE, the Union of Latin American Evangelical Youth. Since 1966 a full-time secretary has been preparing study material, translating and writing in Spanish and Portuguese.

Publication of cheap books for newly literate young people in neglected areas, both rural and urban, is planned. World Youth Projects also seeks support for five regional ULAJE secretaries in the continent.

Church Of Scotland Naming Technologist

The Church of Scotland will appoint a technologist to make a pioneering study of the church's role in today's technological society. The Home Board has also decided to double its staff of full-time industrial chaplains over the next four years, which will mean an increase from three to six. The new developments are a direct result of a national conference held last year at which a widely representative group of industrialists, trade unionists and churchmen recommended deeper church involvement in the country's industrial life.

Asian Hymns Recorded

Hymns from the East Asia Christian Conference hymnal and from a 1966 issue of Risk, publication of the WCC's Youth Department, have been recorded by students and staff of St. Colm's Missionary College, Edinburgh, Scotland. The record is designed to popularize Asian hymns among Western Christians.

Woman Chosen President

For the first time in its 170-year history the Anglican Church Missionary Society has chosen a woman as its president. She is Miss Diana Reader Harris, headmistress of Sherborne School for Girls in Dorset, England, who has been a member of the Society's executive committee since 1955 and its chairman from 1960 to 1963.

Ecumenical Centre For Prague

West German churches have promised support and various groups in Britain are raising money to finance an ecumenical centre for Prague that would provide a meeting place for Christians of all denominations and a context for Christian-Marxist dialogue. The Czech churches wish to involve as many Western churches as possible.

One Million Shilling Drive To Finance African Meeting

Christians from Tananarive to Dakar and from Cairo to Capetown began last month the collection of one million shillings to finance their All Africa Conference scheduled to be held September 1-12 in Abidjan, Ivory Coast. The "Give One Shilling" campaign hopes to raise £50,000. (The word 'shilling' refers to any African currency similar to the British shilling, which is worth about 12 U.S. cents.)

"Abidjan '69", as the September conference is being called, is sponsored by the All Africa Conference of Churches (AACC). Of the 500 delegates, one-third will be women and one-third youth delegates from member churches.

The theme "With Christ at Work in Africa Today" will open up for the first time on an all-African level a discussion of the role of Christians in the cultural revolutions in Africa. Subjects for discussion in addition to social and political problems include the liturgies of the churches and the place of music and dancing in Christianity.

"The idea behind the 'Give One Shilling' campaign is to demonstrate our determination to help ourselves," said Mr. Samuel Amissah, general secretary of AACC based in Nairobi, Kenya. "We want to show the world that we can think and act together on the problems facing the Church in Africa today."

New Edition of Bible In Yugoslavia

A new edition of the Bible, the first in Yugoslavia since World War II, has been published in Zagreb, Yugoslavia. Three editions are offered including a limited number of a luxury edition costing 2,000 dinars (over £60 or $162). The translation purports to be the first in Yugoslavia from the original.

New Quarters For Africa's Broadcast Training Centre

New permanent facilities to train Christian broadcasters for Africa are now operating in Nairobi, Kenya, thanks to ecumenical initiatives. The new Chritian Broadcast Training Centre is owned and operated by the All Africa Conference of Churches.

The building, which replaces temporary quarters, includes classrooms, studios, library, cafeteria and offices. It was built with funds from the Central Agency for Development Aid of the Evangelical Church in Bonn, West Germany.

A large portion of the annual budget for the centre comes from RAVEMCO, the international broadcasting and audiovisual agency of the National Council of Churches (USA) through which 10 North American denominations support media ministries overseas.

In the last two years the Broadcast Training Centre has graduated 25 students from its six-month radio course, all but one of whom are now full-time broadcasters in church-related and government studios.

Consultation Of Mission Executives Considers Salvation Today

The theological contribution to the rest of the world must be in a dynamic understanding of history, the idea that God is at work in history, and that the Church is a pilgrim people, the Rev. Philip Potter, associate general secretary of the World Council of Churches, told a consultation of U.S. mission executives in New York.

Mr. Potter, director of the WCC's Division of World Mission and Evangelism, said that the experience of the North American churches was of special significance because the urban, technological society that exists there will soon exist in the rest of the world.

The theme of the consultation was "Salvation Today". While widely used in the Christian tradition, the meaning of salvation is being questioned today. The word is important for the ecumenical movement since it brings all the churches into the conversation.

Discussion at the consultation brought out the need for greater collaboration between executives of national and world mission work, as well as across denominational lines.

"Salvation Today" is proposed as the theme for the next meeting of the Commission on World Mission and Evangelism of the World Council of Churches, projected for 1971 or 1972.

Four papers formed the focus of the New York discussions, one of which was presented by the Rev. Rodger Talbot of The Presbyterian Church in Canada.

Much of the discussion centred on the importance of institutional structures, both ecclesiastical and secular. Dr. Carothers termed mission "a commitment to the transformation of systems".

According to Mr. Little, the Church's involvement in development and the search for social justice are of critical importance because that is the context in which the major issues of human salvation are being defined.

Mr. Potter stressed that behind the structures of society are human attitudes that need to be changed. And behind this is the issue of conversion in which men are transformed by the renewal of their minds.

Two Foundations Aid Joint WCC-RCC Committee

Two grants totaling $440,250 have been received by the Churches' Committee on Society, Development and Peace (SODEPAX), jointly sponsored by the World Council of Churches and the Roman Catholic Commission on Justice and Peace.

The grants were of $300,000 from the Swiss-based Humanum Foundation and $140,250 from the Ford Foundation.

Both foundations made the grants to programme an experiment in development education to bring the Christian tradition into more relevant application to the contemporary world. The experiment will also seek to make more effective contributions to the building of international order and a secure peace.

Nigerian Christian Council Votes Rehabilitation Programme

A department on relief and rehabilitation for victims of the Nigerian conflict has been set up by the Christian Council of Nigeria.

Medical services, feeding and nutrition projects are given a high priority in a programme costing an initial £1.1 million. But No. 1 on the Christian Council's list is the setting up of six temporary homes for children in the South Eastern State.

The council is seeking to implement its programme in co-operation with the Federal Government and voluntary agencies now engaged in relief work in areas affected by the civil war.

At a special meeting of the council it was agreed to approach the State Governments and offer to assume full responsibility for staffing and operating two hospitals in the strife-torn area for a period of two years. Staff for the hospitals will be recruited through the World Council of Churches. The council indicated its willingness to extend its medical services and nutrition programme into nearby areas in most need.

Journalism Students Choose "God"

There were 324 entries in the journalism award contest for students sponsored by a Toronto newspaper this spring. The two top winners will work as reporters for that newspaper during the summer. A wide range of subjects was featured in the entries, from Beethoven to Machiavelli, from Brian Epstein to Che Guevara. The most popular subject of all was God. Two students wrote interviews with Christ.

Nigeria/Biafra (cont'd from p. 10)

we ran away from the town suddenly. It was Communion Day at . . . another town and I could not get back to . . . to carry any of my things because of the fear of death. Bombs and shells were dropping everywhere in the town. I was evacuated to . . . as a refugee. The whole town was burnt by the enemy. I had with me only my Holy Bible and my Efik hymnbook and 5d. for my Church offering. My sister died suddenly a month later and was buried by the . . . . congregation. Please remember us in your daily prayers. Yours in Christ."

This is only one of thousands who have suffered in similar ways. Some have paid the supreme sacrifice, as in the case of Nnenaya Kanu Achi, a Church Sister, who was killed when a bomb struck her house one Sunday afternoon not long after she had left the Church.

The Church and the people suffer. What is being done about it? It is not enough to alleviate suffering by feeding the hungry and healing the sick (though that is very necessary). Ways must be sought to deal with the root of the suffering. Ways must be sought to set the captives free, free from oppression, free from fear and free to worship God in their own way.

THE FUTURE: The future of the Nigeria/Biafra War is uncertain and so is the future of the Church; but so long as there are Christians on both sides of the fighting lines, as there are, acknowledging their sins and failures before God and praying for each other, then it is certain that the Church has a tremendous role to play in the future as a reconciling influence to bring health and healing in places of sickness; life instead of death; love instead of hate and peace in place of war.

As members of the Church in this land we too have had a hand in the shaping of the destiny of Nigeria/Biafra and we who first took the Gospel to those shores cannot escape our share of responsibility today.

Letters

"Youth and the Church"

As one of the youth who are seemingly dragging our feet concerning church affairs, I would like to comment on your article "Youth and the Church" in the March issue of the *Glad Tidings.* There is no doubt that there is an urgent and pertinent need for reform and renewal in the structures and thinking of our church. However, I cannot help thinking that this reform will never be found in such remedies as singing folk songs in church and reading modern versions of the Bible, although these are undoubtedly steps in the right direction. The Presbyterian Church in Canada will have to realize that in order to continue to flourish in the years to come, it must attract young people now. It must attract young people who are articulate enough to express their ideas in an intelligent manner and those who are abreast of and concerned about the exciting and disturbing issues of our age rather than those who can only vaguely comment that they don't "dig" the Bible or that they find sermons difficult to understand. These vital young people will not be attracted by rather passé folk songs of a level much inferior to those which they will find in their ordinary, secular lives. Neither will they be attracted by outmoded sermons on sex and drugs when in reality, they are far more interested in going to the original sources — the theologians and even — yes — the Bible, along with people such as Nietzsche, Sartee, Camus, etc.

Contrary to the opinion of most people over thirty, the secular and religious spheres of life are becoming entwined in a way little imagined by most people and the student of today is far more concerned about these matters than was his counterpart of ten or twenty years ago. His seeming rejection of religion is, in reality, only a rejection of the existing structures and forms because of a deep frustration over the failure of many church leaders to provide relevant comment, guidance, and action on the issues of today. Therefore, in order to become a relevant and active force, the church must learn to break the chains of its timidity and become a leader rather than a follower. Furthermore, it must listen to what its friends in the secular world are saying instead of feeling that anyone without a suitable label is unfit for consideration.

Any who are sceptical of youth's concern about religion have only to turn to one of Toronto's more authoritative "pop" stations (e.g. CHUM F.M.) to hear continual comment on these issues. People such as Leonard Cohen, Paul Simon, and Joan Baez provide youth every day much more to think about than many sermons which are heard only once a week.

Therefore, the church must . . .

(a) Try to keep a completely open mind concerning the concept of the church in the community and forms of worship. This does not mean that existing forms of worship should be thrown away, merely that innovations, if worthy, must not be frowned upon.

(b) Within the existing structure of worship, assuming the sermon to be the focal point of the service, congregations must be presented with relevant, socially involved but above all articulate sermons. Ministers must discard meaningless platitudes of both the archaic and "hip generation" types.

(c) The church must become much more of a community force. Not only must it raise its voice in protest and encouragement, it must be willing to open its doors to worthwhile secular agencies. Here we can learn something from the Unitarian church which provides the general public concerts, art shows, etc. which are among the finest in this city. After all, if we attempt to separate religion and art, are we not simply denying the existence of God as Lord of all things?

I must make it clear, of course, that I do not wish to throw the baby out with the bath water for the church would not have existed in such force for 2,000 years if it had not been saying something vital and important up until now. In addition, I personally enjoy going to my church very much. As your article stated, though, reform and renewal are badly needed. I cannot help thinking, however, that it was unfortunate that you had to consult people about the generation gap in the church who have to resort to outmoded rhetoric in order to express their rather vague ideas.

—Alison MacKay, 16 years of age.

* * *

We have been endeavouring to get new members for our Auxiliary and three joined this week — and that is encouraging. We had a splendid meeting in April and the Easter Meditation "Why Did It Have to Happen" was very well presented and well received. We are also endeavouring to get new subscribers for the *Glad Tidings* and I have offered to assist the Secretary who is in charge of it.

—AGS

* * *

So nice of you to thank me for writing about *Glad Tidings* sometime ago. The magazine was so different and not as interesting. Now I am writing to say it has improved in the last two issues — March and April. Was so pleased to see the prayer in.

—MHS

* * *

I have been asked by our auxiliary to inquire if there is any chance that the World's Day of Prayer Service could be included in our *Glad Tidings* again. The ladies feel they like to have it previous to the day so they can study it because they feel they get much more from it that way.

—M.M.

In Remembrance

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Mrs. Jannetta Parr	Westminster, Sault Ste. Marie	Algoma
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JULY-AUGUST 1969

GLAD TIDINGS

News and Reports of
Council Meeting
May 26 - 30, 1969

GLAD TIDINGS

July-August 1969

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Helen C. Proudfoot, B.A.

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"The Command to Love"

The message of Jesus Christ "This is my commandment, that ye love one another, as I have loved you," came through very clear in the address by the Rev. Gwenyth Hubble on the opening night of the Annual Council Meeting of the Women's Missionary Society, W. D.

Miss Hubble has been involved in the training of women and men for the work of the Church at home and abroad for many years. From 1945 to 1960 she was Principal of Carey Hall, Selly Oak Colleges, Birmingham, England (Miss Agnes Gollan studied there for a year prior to going to Nigeria). From 1961 to 1965 Miss Hubble was in New York where she served on the staff of the Division of World Mission and Evangelism of the World Council of Churches. She continued part-time in that position until 1968, and is currently involved in teaching New Testament to lay groups in Toronto.

Quoting from William Barclay, Miss Hubble explained the meaning of "agape" expressed in the New Testament by the love which Jesus had for His disciples. She said "agape" is not possible for the natural man — it is only possible when the Spirit takes possession of him and sheds abroad the love of God in his heart.

First of all, she said, we are commanded to love within the community of His people. Our failure to do this can destroy the joy and effectiveness of Christ's mission. She said this is evident in the instances in congregations and groups where two women cannot get along, where there is criticism of the minister, in our reactions to streams of people coming out of a Roman Catholic Church on Sunday morning and to a project being initiated by another denomination and now we are asked to join in.

In the gospels it says "see how these Christians love one another." Miss Hubble reminded us that in the very act of living in the community we are presenting the Gospel.

She cautioned her audience against thinking she was putting too much emphasis on love in the local situation. She said we sometimes put all our emphasis on overseas and national missions and tend not to be concerned about the local situation, and we are actually practising self-deception. We think we are giving because of our love for the church overseas, when it may really only be for our own self-satisfaction. Here she gave a ridiculous illustration of women knitting garments for an overseas field when there was no longer a need and they would not be used, but it made the women feel good to do it.

The Korean choir on Opening Night

How do we follow the command of Jesus? How do we love? She told of a Church in Britain which had too many candidates for a certain overseas field — the Church overseas did not want them, but some felt those who had volunteered should be sent because it would be bad for the Church at home if they were not. Is this love? Another illustration told of a missionary who wanted to study during her entire furlough so she would be as qualified as her associates for her work overseas. It was decided that she should only spend half the time studying and the other half doing deputation because some of the auxiliaries so loved to have the missionaries speak to them. Is this love?

Being intelligent in prayer was another emphasis in Miss Hubble's address. She said with the quantities of information available today, we have no excuse for not being intelligent in our prayer.

In conclusion, Miss Hubble said if we are truly concerned with the working out of God's purpose, it may lead us to unexpected things. In some cases, it may lead us to cutting down on the number of missionaries, we may no longer be able to say certain areas are "our work", but be required to give of our resources — personnel and money — where it is urgently needed. If we open ourselves to God's love, talk with Him, listen to Him, learn to share with His highest purposes, we may find ourselves doing exciting and extraordinary things rather than the expected, the obvious, the traditional and the customary. It is a risk to abide in His love and keep His command. It means an unpredictable life and it commands all of life. It is all or nothing.

News and action of
Annual Council Meeting,
May 26-30, 1969,
is printed in this typeface throughout pages
of "Highlights . . ."
The pictures on pages
2, 6, 13, 15 and 26
were taken at the
Council meeting.

HIGHLIGHTS...1968 Reports

(for more details see the Annual Report of the W.M.S. for 1968)

Christian Literature Grants Assist in Many Countries

Out of its total budget of $13,175 ($6,000 of which was from Legacy) in 1968, the Christian Literature Fund helped print Christian magazines in Africa, Formosa, India and Latin America.

The Africa Literature Centre in Zambia received $500 to assist in carrying out a progressive programme of providing literacy material to each Church in its own language. "Curriculum Continuation and Leadership" material in the Caribbean received $400, while a grant of $250 is being used for the Christian Literature needs of pastors, deaconesses, church school and primary school teachers, vacation Bible School material, devotional booklets, Bibles and New Testaments in Guyana.

The Chinese Christian Literature Council in Hong Kong received $600 to assist with its Christian outreach programme, which seeks to provide Christian literature for Chinese people, especially those who have migrated to other countries. An exciting new venture is that of the publishing of Chinese indigenous hymns, with music, including two cantatas, the "Creation" and the "Crucifixion", also complete with music.

In India, the National Christian Council's grant of $400 is used partly to publish family magazines in nine regional languages. The publication *Christian Home Magazine* received $500, while $300 was sent to assist the publication of a series of leaflets for non-Christian students. The Bhil field received $50 for Christian literature and visual aid needs.

In Japan a grant of $600 was divided three ways — $250 for women's work, $200 for Children's Christian Literature and $150 for Young People's work.

The Costa Rica Literacy Centre in South America, which also serves the Caribbean, received $300. Known as ALFALIT, the Centre is largely responsible for the government project in Ecuador, where a new TV station will carry training lessons for literacy teachers in remote areas.

Lit-Lit (Committee on World Literacy and Christian Literacy of the National Council of Churches) received $1,000. Lit-Lit has encouraged New Forms of Mission in many developing activities such as increased food production, family planning, increased dialogue among Church groups and the promotion of adult basic education. In the Dominica Republic, as a result of a co-operative church literacy programme, 8,000 persons learned to read and 2,500 became Christians.

A grant of $300 to the Committee on Christian Literature for "Women and Children on Mission Fields, Incorp." will help in the production of 500,000 children's books in the next five years. $520 was sent to assist the publication and distribution of the S.E. Asia Chinese curriculum, now in its final stages in the preparation of materials for high school students and adults. $1,500 was given to the Canadian Bible Society, plus a special gift of $50, while French, Hungarian and Ukrainian work in Canada each received assistance for their publications.

PEOPLE LEARN TO READ AND THE BIBLE SPEAKS TO THEM

Dr. Marion Van Horne, who is currently involved in survey work for World Literacy and Christian Literature of the National Council of Churches (Lit-Lit), told the Council of a literacy campaign in action in Egypt. All literacy classes there are rooted in the Church and often the reason people in a village decide they want to learn to read is because they want to read the Bible. They have been Christians for hundreds of years but have never been able to read the Bible or sing from a hymn book. Then as they learn to read and begin to understand what they are reading they say the Bible speaks to them. The request from the village for literacy classes is made by the pastor to the Literacy House where the literacy workers live, and before the request is granted, the villages have to agree (1) to give board and room to the literacy workers who come to train the teachers; (2) to allow their pastor free time to promote the programme; (3) all those who can read must be willing to take training to learn to be teachers; and (4) there must be agreement that everyone in the village will be a friend to everyone else.

Miss Van Horne said it isn't easy to write material for adults learning to read. They don't want to read books like Donald Duck or Mickey Mouse. They are interested in subjects like "How to Bathe the Baby" and "How to Avoid

Getting Malaria". In Korea the most popular book for the new literates is "How to Write a Letter", for many are a great distance from their families and if they can't read and write they have to hire someone to write their letters for them and they are not sure the letters say what they want to say.

When the course is completed there is an examination and in order to receive his certificate the new literate has to read to the congregation a passage from one of his textbooks selected by the minister.

Once the new literate has passed the examination he needs more than his textbooks to read. Writers' workshops are held to teach people to write material which new literates will enjoy reading. The newest project of Lit-Lit is a Writers' Workshop for children's books. One hundred titles of 5,000 editions of children's books are planned for the next two years.

Decreases Reported in Adult Membership

A decrease in the overall picture of membership in Adult groups was reported by the Organization Department. In some areas there is a shift in membership from afternoon to evening groups and amalgamation of groups is taking place in a number of churches. In some cases unified groups are being established.

- Throughout the meetings the need was expressed that women throughout the Society become more involved by "doing".

Committee Seeks to Provide Training and Tools

The Presbyterian National Girls' Work Committee sees as its major responsibility the continued development of training leaders and girls for the church's ministry with youth. Tools in the form of resources are constantly being searched out and studied that leaders may be given the greatest possible assistance. New ways to use resources in more imaginative ways are of special concern as an effort is made to help leaders experience today's needs. A Resource Catalogue makes these materials known to leaders.

Reports tell of varied service activities in local congregations such as painting the Church kitchen, providing visual aid materials for the Church School, staffing the Nursery Department, and visiting and providing entertainment in homes for elderly people, as well as visiting in hospitals and nursing homes and staffing canteens.

QUALITY EDUCATION A PRIORITY IN THE CHURCH

"Education has become a priority for almost everyone in society today," said the Rev. Dr. J. S. Clarke "and it is no less a priority in the life of Christians.

"The frontiers of mission today are so different and so complex that they can only be served if all the members of the Church are adequately trained and continually nourished in the faith of Jesus Christ."

In referring to the Covenant Life and Christian Faith and Action curriculums, Dr. Clarke said intensive training will be carried out this autumn across the Church. He said it is only when people are provided with quality education in the Church that they will be able to carry out the task of mission effectively.

The steps involved in Group teaching were illustrated by Miss Mabel Booth, Secretary for Children's Work, by means of a filmstrip and tape recording. It was pointed out that many of the points brought out in teaching children are equally valuable in planning work with adult groups. The emphasis is on the group as a whole and the planning is done together. We can all learn from each other.

"Clasped Hands" to be Symbol of Reconciliation

"Clasped Hands" will be the symbol to identify resource material available on the 1969-70 mission study theme "Reconciliation in a Broken World."

The introductory article in the June issue of *Glad Tidings* showed the "clasped hands". Further articles related to the study during the year may be identified by the symbol.

The theme Reconciliation is not simply an interesting topic for discussion. It is part of living, and as we become involved in group study of the issues with which people are faced on every side, it is anticipated that we will be led to seek and discover ways to build bridges rather than walls.

- Delegates to Council had the opportunity on Wednesday evening before the evening session of participating in various media of communication, finger painting, drawing, using a variety of visual aids and playing a game of "Dig-

"DIGNITY", a game involving 2-6 players (youth & adults) who attempt to reach "Dignity" and on the way must come in contact with players who seek to aid and deter them. The game provokes discussion on relationships, the kind of people we meet in life and the problems people face under certain conditions. (Friendship Press, 1969, $4.95) nity' which is a resource with the Girls' study in 1969-70.

Needs of Children Explored

The Publication "Explorers — A Guide for Explorer Counsellors" has encouraged counsellors to be more imaginative in their approach to the junior weekday programme for boys and girls, reported the Organization Department. A number of leaders have welcomed the opportunity to use their own initiative in planning for their group and encouraging boys and girls to have a larger part in making decisions regarding the Explorations. The changeover period has been difficult for some Counsellors, however, as they adjust to a change in approach as well as a change in purpose, prayer and closing ceremony hymn.

The Children's Committee has been asked to prepare guidelines to assist congregations to explore the needs of their children in their congregations and immediate communities so that they may become aware of the kinds of activities and services which could be offered to children.

Research Curriculum Resources For Indian Reserves

In Brandon Presbytery, Christian Education and Missions committees are researching the area of curriculum for use with the Indian Reserves with the hope of collecting resources and ideas for this special area of work.

Women Urged to Confront Others With Glad Tidings

There are still many women in the Church who are not subscribers to the *Glad Tidings.* Articles, features and news in the magazine are written for all who are interested in the total mission of the Church and members of the Society in every community were urged to make use of this medium in reaching out beyond the membership of W.M.S. groups to confront others with the "glad tidings" of Christ's mission in the world.

- Delegates were reminded that every member of a group studying "Reconciliation in a Broken World" should be encouraged to obtain a copy of the book "Dare to Reconcile" and that it is available from the WMS Book Room for $1.50.

All W.M.S. Members Taking Part in Friendship and Service

Reports dull? Not when they contain the thrilling story of the work of so many women within the Society. No longer is it correct to say "within this department" for, since the change in name and concept of its aims and scope, practically ALL members are now taking part in the work of Friendship and Service.

We have reports of organizing church visitation, catering to Youth Group banquets and sponsoring them, doing secretarial work, even serving coffee to the congregation once a month, thus fostering the idea of friendship.

Community work includes work for the Children's Aid — gifts to children, hospital gifts for those in need, arranging recreational programmes and sing-songs for those confined to rest homes and nursing homes, sponsoring "meals on wheels" and often providing meals for sick and shut-ins.

Group work reports tell of one meeting in the year being devoted ENTIRELY to visiting. Each group of two making four visits during the evening. Others tell of writing letters and shopping for those who need this help.

A DELEGATE SAID . . .

In Westminster Presbyterial, when people became concerned about the difficulty in finding leaders for the Church School and other Church groups, a Sunday School Superintendent approached the Christian Education Committee and schools in the area. As a result a wide leadership training programme including drama, story telling, music and the psychology of leadership training was planned for the North Shore. It was held in a school, leadership and publicity were good and attendance was excellent. A leadership training course with the same leaders was later held in Vancouver.

Among Indian Canadians

In 1968 Miss Heather Tourangeau was appointed to work on the Mistawasis, Crutwell and Wahpeton Reserves, and Miss Sheina Smith at Sioux Indian Village.

Newly-Reorganized Programme at Tyndale House

The evolution of the neighbourhood house from a community centre for social activity to being the church in a particular situation, is compelling many to personally share in the mission outreach at Tyndale House.

The staff and volunteers of Tyndale Neighbourhood House augment the social services being provided by other agencies for underprivileged people in the neighbourhood, but with their own vision of ministry in mind. In meeting the ever-present problem of idle school children, recreational facilities and programmes are provided weekly for some 80-90 children between the ages of 6 to 18 years. During the summer of 1968, high school and college volunteers, under the guidance of the Tyndale staff, worked with children in the neighbourhood, organizing games and craft-work in the playground areas of the community.

In the fall of 1968, the staff considered another ever-pressing problem among children in underprivileged neighbourhoods, namely, that of a lack of motivation toward being educated. School dropouts at 16 years of age are very common; and therefore, to creatively help relieve this problem, and in turn assist the educational system in the area, a tutorial programme was begun for some 25 to 30 Protestant children of grades 6-7, who qualified for such help. The University of McGill provided Tyndale with 20-25 student volunteers for this ministry. A different problem facing young people in underprivileged neighbourhoods, is that of being accepted as responsible persons, in the matter of earning pocket-money. To help with the earning possibilities of these young people, and keeping in mind their "real need" the Tyndale staff set up a Junior Job Corps, made up of 8-10 boys and girls, between the ages of 10-15 years, to provide janitorial service in the Tyndale building.

Two experimental ministries in this matter of interpersonal needs, were undertaken by the Tyndale staff in their summer and winter programming. The purpose behind these ministries was to provide an opportunity for underprivileged children to learn something of how more advantaged children and their families live. In the summer of 1968, a few children were guests of middle-class families on vacation, enjoying a camping experience of interpersonal quality. And during the Christmas holiday season, 35 children were guests for a "special day" with Presbyterian families of suburban congregations. Reactions showed that these children gained a sense of self-confidence in these interchanges with Christian families, and the results were two-way, the families themselves learning from the experience what it means "to do what one says" regarding social responsibility.

At Tyndale House grades 1 through 6 are provided group work both recreationally and in crafts during the afternoon after school. These groups are organized on the basis of providing personal development regardless of race, colour or creed. Student volunteers from the university assist in this programme and are guided by the Tyndale staff. The evening groups are designed for all young people 12 to 18 years of age. These groups of young people, both girls and boys, are involved in sport leagues, crafts and field trips. The exception to the above concerns the tutorial programme. The Evening Adult groups usually meet for the purpose of advancing the needs of the people in the neighbourhood.

- Every penny is useful in Christian Literature, Mrs. J. M. Burnett, Christian Literature Secretary, told the Council. In many areas even a 15c booklet is very precious to someone.

Hospital Visitation Much Appreciated

Hospital visitors in New Westminster, Edmonton, Winnipeg, Toronto, London and Montreal report a busy year visiting in hospitals and nursing homes. Many speak of the assistance given by volunteers in such visitation and of how much it is appreciated by the patients. They speak also of the ministry of the printed word to the sick and aged and express thanks for literature made available to them.

Presbytery Deaconesses Have Many Tasks

Presbytery Deaconesses in many areas of the Church from Westminster to Peterborough reported an active 1968 with varied schedules of camp leadership, church school and vacation school workshops, leadership training, visitation to W.M.S. groups, planning "Youth Happenings", visiting patients in hospitals and nursing homes, and residents in senior citizen's homes, as well as some guidance counselling and taking charge of church services when called upon.

- Miss Margaret Sylvester, President of the Woman's Missionary Society, ED, when introduced to the Council, expressed her appreciation in being invited to attend and said she feels that the two divisions are growing closer together and getting to understand each other better.

Work Grows at Flora House

Attendance at Flora House, Winnipeg, through the week varies from 150 to 200. The youth clubs continued to grow until they had to put a limit on the enrolment.

Sixteen boys and girls attended Camp Prescawa in July on camp "scholarships", some of which was made available by the W.M.S. A drop-in programme at the House was in operation during the other summer weeks. About 120 children enrolled for the week-long Vacation Bible School and many new families were brought in this way. Five older young people and two of the mothers assisted with the School. About 50 parents attended the closing.

The most startling growth was in the CGIT group which jumped to 28. They have been following their own programme but did use the Mission Study and four girls came to the House each Friday to plan the next week's session. One of the CGIT programmes included an invitation to two of the school teachers to attend and join in a discussion.

The library at Flora House is well used. Several groups across Canada have contributed books so there is a varied selection.

St. John's Church in Winnipeg was packed with parents for the Christmas Pageant put on by the children from Flora House. Christmas parties were held every day for a week at the House with various groups serving hot dogs and cookies, and a gift being handed out to each child.

A DELEGATE SAID . . .

We WMS women have been so busy with our own groups that we haven't integrated into secular groups. We should belong — it is very enlightening.

Winnipeg Women's Groups Show Increased Interest

One development in inner city work in Winnipeg has been the increased interest of women's groups in the welfare of the children at Flora House. Westwood Ladies Group has adopted a family in the area.

PERSON TO PERSON CONTACT IMPORTANT WITH SENIOR CITIZENS

Miss Lillian Reay stressed the importance of maintaining person to person contact with senior citizens in hospitals, nursing homes and other institutions. Many have no friends or relatives and need someone to show an interest in them. She spoke of the assistance given by a number of lay women who visit regularly at several institutions in the city.

Board Appointed For Flora House

Three men were appointed by the Presbytery of Winnipeg and the Women's Missionary Society, WD, to be a Board for Flora House. They look after the financing and maintenance of the House.

LAY INVOLVEMENT AND LEADERSHIP TOP PRIORITY

There are three priorities in Chinese work in Toronto, according to Miss Margaret Near. First, lay involvement and lay leadership. Many have given leadership in Hong Kong, said Miss Near, but they have to be encouraged to use these leadership qualities in the Church in Canada. Second, youth and adult work, using some new approaches and some old approaches which have fallen into disuse. Third, visits in homes of Christians and non-Christians, and maintaining contacts with those in institutions.

Among the Chinese In Vancouver

Shortly before 9 a.m. each weekday in 1968 Mrs. Elsie Young was on duty at the Chinese kindergarten in Vancouver. The working parents arrive first with their children who are kept busy with games and handicrafts until the others arrive for classes. A total of 58 children attend the kindergarten classes which last until 12 noon.

Twelve children whose parents work belong to the day care programme and stay for the entire day.

Each Tuesday, teaching conferences are held to assess the progress of the individual child and to re-evaluate the teaching programme and the approach used.

Every three months an Open House is held at the Kindergarten to allow parents to see their children's progress. During these open house sessions, the children display their handwork and recite verses or sing songs they have learned. The teachers become acquainted with the parents and discuss their children's progress with them.

A Chinese staff of ten looked after the Vacation Bible School with an enrolment of 55 children.

Miss Annie Wilson, who has major responsibility for the Kindergarten, says "Bible study and prayer time on Wednesdays and Thursdays is a precious time in the midst of our busy days, as is also the Kindergarten teachers' Bible study, planning and prayer time on Tuesdays."

She also comments "We often hear the complaint that so many teenagers have dropped out of Sunday School and Church . . . how happy we are to see the reverse in our midst. There are now three youth groups meeting regularly — Young Teens, Senior High Fellowship and Y.P.S. One special delight about our young people is that they are out to find their friends and bring them into groups.

A DELEGATE SAID . . .

In one congregation made up of three former congregations many people did not get acquainted until a Craft Group was started one morning a week. Church members were invited to come and bring their friends. Baby sitting was provided and real fellowship developed among the ladies.

Chinese Work in Toronto

From Toronto comes the report that Miss Margaret Near completed the second part of a course in Pre-School Education, and the Nursery School opened in September.

Although youth work had folded, they have been able to keeep the teenagers in the Sunday School so there is hope for the future.

- In Trenton, Ontario, the Friendship and Service Secretary made a large chart listing the names of everyone in the congregation. Each WMS member was allotted a certain number to visit. When she called on them she found out if there were new families around them. She then suggested that the person she was visiting come with her and call on the neighbour. Having met the neighbour, she would have a contact. The visit would be recorded on the chart and be followed up later with a further visit by someone else.

The Changing Pattern At Evangel Hall

Although the work of Evangel Hall has been carried on for many years and received both prayer and material support from members of the W.M.S., the Society was not officially connected with this important work until the beginning of June 1968, when Miss Margaret Avison was appointed to work with the women and families in the area. Of her work Miss Avison writes, "The Thursday Fellowship Group of Women at Evangel Hall has a long history. Some of the present members of the Fellowship Group can recall a time when Thursday (Ladies' Day) at the Hall meant a full, well-attended evangelistic service. The group at that time seems to have been predominantly English. Nowadays the people coming to the Thursday afternoon gatherings are from varied backgrounds — speak in many accents, from many different social customs, and from four racial heritages. More than half of today's group attend Sunday services elsewhere, with several denominations represented.

In the Thursday Fellowship Group every member joins actively in discussions and contributes when there are jobs to be done or services to be provided. People cannot remain unrelated to one another in the smaller circle. Intenser sharing and sorting out of the meaning of our "evangel" occurs.

VOLUNTEERS NEEDED AT EVANGEL HALL

Miss Margaret Avison, who has been working with women and families at Evangel Hall, Toronto, for the past year, said the work depends a great deal on people in the congregations who volunteer assistance. One local congregation has adopted a family, and she said this is one way in which people can help.

She told of the Day Therapy Programme for people who are receiving long term hospital treatment. Many are alone in small rooms during weekends and on long weekends last summer Evangel Hall provided a programme of picnics and other outings. Lay people to help in this project were difficult to get, she said.

Mothers Help in Victoria

Nine mothers of the children help in the Chinese kindergarten in Victoria, while five are involved in the Sunday School and meet with Miss Catherine Watson regularly for training and instruction.

At Christmastime 145 adults and 85 children attended the Christmas Family Service when the CPYPS, Sunday School, Chinese School and Kindergarten assisted Mr. Ling in portraying the Christmas story.

• "People" are the Priority for 1969, according to Miss Giollo Kelly, Director of National Missions. This emphasis on concern for people on a person-to-person basis involves not only trained workers but also lay people.

Mrs. Hu Prepares Kindergarten Material

The Chinese Church School and Kindergarten in Montreal continued to grow. Materials are prepared in Chinese for them by Mrs. Yew Fin Tam Hu who carries a variety of responsibilities in the Montreal Chinese Church.

Hidden Talents?

Filling a Need at Prince Albert

Three Indian Canadian students, two Metis, one White, one Negro and three Vietnamese were residents at the Presbyterian Fellowship House in Prince Albert in 1968. There is a continuing need for the type of home life the "House" provides. Even though schools are being built throughout the north, most of them are primary and students must come south for more advanced education.

- In speaking of the Indian Canadians, the Rev. Alex MacSween said they need more than anything else someone who will recognize that Indians are people. They need friendship and trust. He said that the Kenora Fellowship Centre is the most successful centre of its kind in Canada. It is successful because the people there are interested in other people. Fifty-nine thousand Indians used the Centre last year.

Discuss Christian Faith At Winnipeg House

During 1968, twenty-eight young people stayed at the Fellowship House in Winnipeg. There were 4 Canadians, 5 Chinese, 2 Jamaicans and 17 Thais. Guest speakers from various walks of life were invited to the Sunday fellowship to discuss the Christian faith with the young people.

A DELEGATE SAID . . .

In nursing home visitation the programme must be diversional and recreational. In the situation in which she is involved three people go out on a team each week. Available on the resource list are puppeteers, guitar player, an orchestra, a minister who can do magic tricks and an 86-year-old man who whistles to a record player.

Changes in Indian Residences

As of March, 1969, the administration of Indian Student Residences was no longer the responsibility of the Churches. On that date it was taken over by the Department of Indian Affairs and Northern Development, which has been financing the residence operations for the past ten years. This affects the residences at Birtle, Manitoba and Cecilia Jeffrey, Kenora, Ont.

Mr. N. M. Rusaw, administrator at Birtle, says "Indian education has been caught up in the whirl of this changing world of ours and it seems that the whole organization has been in orbit this past year. It did get its gradual start a few years back but has gained momentum and this past year has headed us towards what might be called the climax for Church operation. In the past year in this province there has been a great change in the administration. The province has been divided into two School Superintendencies instead of four as it was previously. There is a Guidance Counsellor responsible for students from each Reserve. For the January to June term, two classrooms were operated at the school here with Indian Affairs teachers in charge.

ALBERTA SYNODICAL

Ready for business

Commencing with the September term, the Birdtail School Division had accepted the full responsibility for the education of all the students at this Residence. As a result of the system we have today, few students are with us for many years at a time. In future, we will not have grade ten, eleven or up. Beyond the grade nine class the present plans call for foster home placing and the suggestion is to expand this into the smaller centres where there are collegiate facilities.

"Our pupilage for the first term was around 110 and of course a number of dropouts. We did have a problem term as we had a number of real problems among our group. In September the pupilage was under the hundred mark but at the close of the year had reached the 102 mark, two below the quota set for this school. The fall term has not been quite as rough as the first term of the year with student behaviour. At Christmas time there were six girls and fourteen boys who did not go home for the Christmas vacation. Another lad, a grade twelve student, from the Birdtail came back the day after Christmas. A lad who was here last year and was one of my problems part of the time, wrote and asked if he might come out and work on the farm at or during the Christmas vacation. He is taking academic in Winnipeg."

Chapel services were conducted each Sunday evening in the School Auditorium. The Rev. L. Jackson of Virden was school chaplain for the January to June term. The Rev. Brian Penny, working on the Waywayseecappo Reserve, has been chaplain during the fall term. There has been an increased interest in the services this fall.

In 1968, arts and crafts from the two grades were exhibited at the Brandon Exhibition. This will be the last year for that as now the schools are no longer Indian

Schools, our students are in the provincial system and entries sent in would have to be from the Provincial school. Thus closes out another interesting phase of the work. Many activities that were formerly organized and supervised in the entertainment and sports fields are taken care of in the town schools.

In sports activities, students participate in soccer, basketball, volleyball, track and field and they also join some of the clubs that are organized and sponsored in the school such as camera club, gun club, etc. In the academic field, the students are assigned much in the way of essays, chart making, research, etc. They are making extensive use of the library; they request information on Biafra, Vietnam, etc., topics of the hour that the library does not have information on but can only be gotten from magazines and newspapers. Mr. Rusaw says, "We are about in the same part as a parent in the community and this residence is just a home. As yet, about the only activity that we organize and present our group as a team is in the district hockey league. We had two teams in the league last term and re-organized for two this fall again."

In concluding his report, he writes, "Although this may be nearing the conclusion of Indian education by the Churches, the Churches can be proud of the contribution they have made to the Indian field in more than education. Though the Residential schools are severely criticized by some Indians and others for not making faster progress in the field of education, they laid the groundwork for the programme of today. It has been a long tough battle, first to get the Indian to want and accept education and then to get the white world to accept the educated Indian."

Mr. Colin Wasacase, Administrator at Cecilia Jeffrey, writes, "We look forward to all the changes that will come about as we become civil servants. We ask for your continuing prayers in this endeavour as we serve my people so that skills that we as Indians learn may be useful for us to help others."

- Miss Margaret Balderston, recently appointed to Christian Education work in Church Extension charges in suburban areas around Toronto, said her appointment was made because it was felt that the early stages of a congregation's life is a critical time and it is most important that there be an education programme in the life of the congregation at an early stage. She referred to the venture in the Flemingdon Park area where people from many countries of the world are involved in the programming.

Book Displays Popular in '68

More book displays were used last year. These were set up in many places where W.M.S. and other women came together — from synodical annual meetings right down through to church coffee-parties, teas and bazaars.

FRIENDSHIP AND SERVICE BEYOND LOCAL GROUP

"Friendship and Service is the job of every woman within the Society," said Mrs. H. Keefer, Friendship and Service Secretary. She commended the Friendship and Service secretaries and said that they are doing a very fine job. She said the job of Friendship and Service has gone way beyond the local congregation, and beyond the Presbyterian Church. She urged the delegates to use their influence in having a Friendship and Service Secretary appointed in every congregation, and reminded them that "Removal Forms" are available and should be made use of when families or individuals are moving from one area to another.

Overseas Students in Canada

In 1968, 15,116 overseas students were enrolled in Canadian universities from 151 countries, ranging from Algeria represented by 12 students to Zambia with 22 studying in Canada. A total of 389 students have come from countries in South America; over 5,400 students are from Asian lands, and more than 1,000 students have come from the developing nations of Africa. In addition to the number of students, engaged chiefly in graduate study in our Canadian universities, there are more than 6,000 trainees from many overseas countries who are receiving training in technical fields in schools of technology and in many branches of Canadian industry. These people often are in Canada for shorter periods from a few weeks to one year. At present, as a combined total, there are more than 21,000 overseas students and trainees obtaining higher education at Canadian universities and colleges, and securing practical training with a number of industrial corporations, community colleges, and government departments.

The Service for Overseas Students of the Presbyterian Church in Canada, under the direction of the Rev. D. H. Powell, seeks to inform church people in every presbytery and congregation of the opportunities available for friendship and mutual benefit in providing hospitality for visitors from abroad, "unofficial ambassadors" in the community. A number of congregations have had very successful programmes established in furthering good relationships with overseas students and trainees in close proximity to the church and homes.

Many of these young people who come from overseas to study in our universities and technical colleges are or will become leaders in their own countries. Some of them come from areas of the world which are closed to missionaries. Friendship and effective communication with these students are a priority for our church people who are alive to the implications of this form of the Christian Mission.

A DELEGATE SAID . . .

The programme in the local group needs to stimulate and send you home bubbling with ideas. There are many demands on women today and the group must offer a challenge. The Christian needs to keep his or her eyes open for opportunity and, if it is to attract women, prove that we consider all men to be brothers and that we are not just concerned for our own small group.

W.M.S. Bursaries Assisted Two Overseas Students

During 1968, two overseas students studied in Canada on W.M.S. bursaries. Miss Young Ja Shin, from the Korean Church in Japan, completed observation and study in July and returned to take up an appointment in Nagoya in Japan. Miss Shin observed with Christian Education staff of our Church and audited courses at Knox College and at Ewart College.

Miss Anna Cheng of Formosa spent the early part of the year auditing courses at Ewart College and being tutored in English. Throughout her time in Canada, she observed under Miss Mabel Booth's direction in children's work. During June, Miss Cheng was in charge of the children's programme at Toronto Institute of Linguistics. She was accepted by the Presbyterian Training School, in Richmond, Virginia, a college of the Presbyterian Church U. S. for training in children's work.

PRESBYTERY OF GUYANA PLANS FOR FUTURE

Following the visits of Louise Reith and Helen Tetley to Guyana early this year, Miss Tetley gave a report to the Presbytery. She told the Council she had received word that the following action has been taken by the Presbytery: (1) a committee of Presbytery has been set up to deal with Christian Education. It is made up of three clergy, three laymen and three lay women; (2) they plan to work out a job analysis for women workers; (3) more emphasis on teacher and leadership development, particularly parish education using lay people; and (4) they are looking closely at whether or not they want Canadian personnel, and if so, what they will want them to do.

A Year of Change in Guyana Church

The Guyana Presbyterian Church has completed one full year of self-government. It has been a year of exploring the responsibilities it faces as part of the Church in the land. Presbyterians have attempted to evaluate the ministry of the Church as a whole. They have seen some of their strengths and weaknesses.

MORE VOLUNTEERS NEEDED TO VISIT SENIOR CITIZENS

The women were told several times at the Council meeting that more lay people are needed to visit regularly in hospitals, nursing homes and other institutions. They were asked to encourage others to serve in this very meaningful way. It was pointed out that the regular visits of the individual to specific patients are more valuable than visits of groups because a personal relationship is built up as the visitor continues regular visits.

(News and reports of Council cont'd on p. 24)

LITANY OF PRAYER

(used in worship service conducted by Mrs. G. M. Ledingham at Annual Council Meeting)

Leader: *Eternal God, for the great gift of your Son, Jesus Christ, who lives and walks beside us;*

Response: *We praise and thank you.*

Leader: *For those who serve you here and in far away places;*

Response: *We praise and thank you.*

Leader: *For the talents you have given to each of us and for the strength to do the tasks that are ours;*

Response: *We praise and thank you.*

Leader: *For the times when we are unaware, apathetic, and careless of the needs of others;*

Response: *Forgive us, O Lord.*

Leader: *For our love of worldly pleasures and the misuse of our time and money;*

Response: *Forgive us, O Lord.*

Leader: *For the nations of this world consumed with hate and greed and warring with each other;*

Response: *Hear our prayers, O Lord.*

Leader: *For the downtrodden, the outcasts, the hopeless, and the starving millions of this world;*

Response: *Hear our prayers, O Lord.*

Leader: *Help us to understand the message of Jesus and let us leave here today feeling that God is in us, and all around us. Teach us the power of prayer and grant us awareness and joy in your service;*

Response: *We humbly beseech You, O Lord.*

— In Jesus' Name, Amen.

EWART COLLEGE GRADUATION 1969

The graduation service of Ewart College was held in Knox College Chapel on Thursday, May 1. The Rev. Charles E. S. Kraemer, B.A., B.D., S.T.M., D.D., President of the Presbyterian School of Christian Education in Richmond, Virginia, was the guest speaker.

In his address entitled "Secular World — Transcendent God", Dr. Kraemer deplored the division that often exists between those who preach the Word of God and educators who seek to make that Word meaningful for people of all ages. Dr. Kraemer related the division to the origin of Sunday Schools which managed their own affairs independently of the Church. The focal point of the address was the importance of Christian Education in the world today.

The Rev. J. J. H. Morris, B.A., B.Ed., B.D., minister of First Presbyterian Church, Regina, Saskatchewan, conducted the Service of Worship. The Ewart College Choir under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems "Lovely Appear"

JEAN CLARKE, of St. Aidan's Church, St. John's, Newfoundland. Jean received the General Proficiency Award for the second highest standing in the graduating class, and the Katherine A. Gray Scholarship for the student in the graduating class who completed most satisfactorily a special project in the field of Missions. She has joined the staff of the Woman's Missionary Society, E.D., as Associate Regional Secretary for the Synod of the Atlantic Provinces.

NANCY EDWARDS, of St. Stephen's Church, Regina, Sask. and Oakville, Ontario. Nancy has not completed her plans for the future.

(Charles Gounod) and "O Strong Young Christ" (Harry Brook).

Miss Agnes Roy, Chairman of the Board of Ewart College, presided at the Graduation Service. She spoke about plans of the Board to establish the College as a Christian Education Training Centre where, in addition to present courses for undergraduates, there might be developed continuing education courses in Christian Education for deaconesses, ministers and lay leaders.

Miss Margaret Webster, B.A., M.Ed., the Principal of Ewart College, briefly reviewed the year's work, commenting especially on the effort of the graduating class in their studies and in their contribution to life in the residence. Fourteen students were enrolled in Ewart College during the 1968-69 session. Students enrolled in various courses at the University of Toronto and at the Ryerson Polytechnical Institute occupied other rooms in the residence.

Graduation Diplomas, Certificates, Scholarships and Awards were presented by Miss Webster, Miss Adams and Miss Dickson.

LYNDA HOFFOS, of Knox Church, Moose Jaw, Sask. Lynda has joined the staff of the Woman's Missionary Society, E.D. as Presbytery Deaconess of the Presbytery of Cape Breton.

JESSIE HORNE, of Knox Church, St. Catharines, Ont. Jessie received the General Proficiency Award for the highest standing in the graduating class, the Alumnae Scholarship, the D.A. McLaren Scholarship, the Muriel Jennings Gray Scholarship and the Jane Beatrice Gray Scholarship. She will be the Director of Christian Education in St. Giles-Kingsway Church, Islington, Ont.

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MRS. EILEEN SAMUEL, of Sylvan Lake Presbyterian Church, Sylvan Lake, Alta. Mrs. Samuel has not completed plans for employment.

OTHER SCHOLARSHIPS

General Proficiency Scholarships in the second year were awarded to Donna MacLeod of Natick, Mass., and Lillian Wilton of Glencoe, Ont. Donna also received the Gwendolyn Langford Memorial Scholarship, the Evelyn B. and Donald B. Cram Scholarship, and the Elizabeth Scott McKay Memorial Scholarship.

In the first year, the General Proficiency Scholarship was awarded to Marianne Van Brummelen of Calgary, Alta. Marianne also received the Isabel Ross Memorial Scholarship and the Jennie and Bell Hossack Memorial Scholarship.

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NATIONAL STAFF NEWS

The National Department has welcomed several new members of staff in recent months. MRS. M. A. BLAIR commenced her duties as part-time hospital visitor in Vancouver in mid-January. Mrs. Blair was born and educated in Scotland. She has lived for many years at the west coast, where her husband served as a catechist of our Church prior to his decease. Mrs. Blair is a member of Fairview Presbyterian Church, Vancouver.

Miss Wong

MISS GRACE Y. C. WONG arrived from Hong Kong in late March and took up her duties in the Chinese work in Toronto. Miss Wong was born and educated in Hong Kong where she received her Bachelor of Reli-

Mrs. Allan

gious Education degree from the Alliance Bible Seminary in 1959. Following graduation and until coming to Canada she served in the Christian and Missionary Alliance Church in Kowloon, Hong Kong.

MRS. MARJORIE ALLAN joined the National staff on May 1. Born in Calgary, Mrs. Allan received her high school education and secretarial training in Montreal and Verdun. She was employed for ten years by Sun Life of Canada, and for one year in the Presbyterian Immigration Office, Montreal. She has been active in all areas of congregational work, as well as in Presbyterial and inter-denominational activities. She also has served as a volunteer worker in Tyndale House. Mrs. Allan, and her husband who has been appointed by the General Board of Missions, have joined the staff team serving at Tyndale House, Montreal. They have three children and are members of Ephraim Scott Memorial Presbyterian Church, where Mr. Allan is an elder.

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OFFICERS' CORNER

Friendship & Service Secretaries

"Somer is a-comen in" and you're relaxing in the sun, storing up vitamins for next winter. Or you're up to your ears in raspberry-jelly making, storing up good things for your family and friends. Lots of visitors in your area? Would they appreciate your friendly smile and a word after the Sunday service? If you have summer WMS meetings, ask them to be your guests.

Speaking of guests — just weeks away, university and teachers' college students will come flocking into towns and cities. Some of them will come to your church. Make plans now to welcome them. Your group is noted for its culinary skill? How about providing the food for a get-together of your church's young people and these newcomers? Let them take it from there. Or have your September meeting begin with a pot-luck supper, with each member inviting a newcomer to the church as her guest.

News and reports of Council Meeting cont'd from p. 18

DELEGATES PARTICIPATE IN "INVOLVEMENT" PRESENTATION

Ways and means members of the Society can be involved in mission in their own community were demonstrated by teams from each Synodical. It was brought out that it is important first of all to get the involvement of the minister in what you plan to do. An interview with a woman minister showed that she was willing to co-operate and glad of their interest. The responsibility of Christians is being concerned and interested in those around us — not only in the church, but extending Christian fellowship to those in all circumstances of life and from other cultures and religions, was illustrated by means of skits of imaginary situations and anecdotes of specific situations.

Women of the Formosan Church Need Encouragement to Develop

The women of the Presbyterian Church of Formosa form a fairly active segment of the Church's membership. The Women's Missionary Society is comprised of 7,325 tribal women and 18,668 plains women. In addition, many churches have active women's groups other than those affiliated with the national organization.

The nine presbyteries employ a total of 14 women who help with presbyterial groups, do hospital visiting and carry out a tribal ministry. One presbyterial in the south takes responsibility for publishing a monthly magazine which contains help for leaders, especially those in rural areas.

Three leadership conferences were planned for tribal women. These stressed Christian family life, in particular family planning and Christian ethics.

The greatest challenge in women's work is to find ways of training better leadership from among the women themselves. The Canadian Church has a responsibility to encourage the women to provide their own leadership and resources.

The first 33 L.P. record of Tayal hymns (Western tunes) appeared in Formosa in October, 1968, and at last report 500 had been bought by the Tayals. Another first was the Tayal calendar for 1969—1,500 of them were printed and sold. Three hundred and forty-six Bibles and 154 New Testaments were sold, 62% of them in Chinese and 38% in Japanese. The gospel of Mark in Tayal was published in 1964 and Clare McGill reports that they plan to edit and publish Acts and I Corinthians in 1969. The next step will be the publishing of the complete New Testament.

QUESTIONS ON UNION DISCUSSED BY PANEL

Women in both the Woman's Missionary Society, E.D. and in the Women's Missionary Society, W.D., might have more opportunity to broaden their outlook and come to a better understanding of each other if they became one Society, was the feeling of a panel discussion conducted by the Reassessment Committee. On the other hand, the Eastern Division is very conscious of being in close personal touch with its missionaries and wonders if they would lose this if union took place. Mrs. G. M. Ledingham of British Columbia felt that the women in the west would like to have this kind of personal contact with missionaries and could perhaps learn from the Eastern Division.

In considering the question regarding one Missionary Society organization comprised of both men and women, some felt that there should be unity, but not necessarily organic union, between men's and women's organizations in facing up to the challenges of Christian mission in the quickly changing world of today.

• To further the mission of the Church within their own community some local groups are assisting in community canvasses, sending children to camp, providing recreational programmes and facilities for elderly people, arranging transportation to church, volunteering for Meals on Wheels, working with the Children's Aid, visiting in family courts and doing follow up work from there.

Tribal Work Was Emphasis In 2nd Century Missions Movement

Tribal work was the emphasis in the Second Century Mission Movement of the Presbyterian Church of Formosa in 1968. Mountain churches were visited by Taiwanese ministers and church leaders; "sister-church" relationships were established between individual Taiwanese and tribal congregations; a number of conferences were held throughout the tribal church stressing Bible study, devotional life, pastoral work, economic and family life and church management. In addition, many individual projects were accepted by the Taiwanese churches. For example, Kaosiung Presbytery accepted considerable responsibility for supporting newly-started evangelistic work among tribal people who had moved into Kaohsiung City to work in its industries. The Youth Committee of another Presbytery provided 110 bags of cement for repairing mountain churches. A Taipei congregation contributed the pews for a new mountain church soon to be built. The most significant result of these projects was an increased consciousness on the part of the Taiwanese Church, of the nature, problems and concerns of the tribal church, and a deeper commitment to serve and help nurture the younger church in the mountains.

In the cities, work is developing among tribal people who have left their villages to find employment in the industrial centres. The Taipei Service Centre for Mountain People, directed by a Taiwanese pastor, is now in its third year of operation, and is serving in this area very effectively. Here 25 tribal university students live in the hostel section, and up to 26 other mountain people can have temporary accommodation while passing through the city, or while seeking employment. An Amis minister, assisted by an Amis theological student, serves over

1,500 tribal people living in the Taipei-Keelung area. Together with the director of the Centre, they formerly conducted weekly services in seven locations throughout the area; some in plains churches, others in factories.

A DELEGATE SAID . . .

In the suburbs of one Canadian city, some women were concerned about the number of people with no church connection. A survey of a certain "Crescent" revealed that out of 42 houses only two families showed any interest whatsoever in church. Over 100 children live on the Crescent and when the suggestion of a Bible Study group was made, some of the mothers agreed their children could attend. A group was started and from this have grown three different groups which meet in a home after school for about an hour. Similar groups started in other areas and there are now fourteen in the city. The programme is informal, consisting mainly of Bible stories, milk and cookies. Some of the mothers have invited the groups to their homes and weekly study groups for the mothers have started in some places.

Church Operated Secondary Schools Still Welcome in Formosa

Since the government is hard-pressed to provide adequate education for the multitude of students on the island, private schools are still welcome in Formosa. The Presbyterian Church in Formosa has three middle schools which offer a good education in a Christian atmosphere for Taiwan's young people. One of these is Tam Kang Middle School in Tamsui where the dorm matron is Miss Isabel Taylor. Out of the total student body of 1145, only 374 are Christian or come from a Christian background. Thus the school has a very strong programme of Biblical instruction, morning and evening vespers, T.K.C. and Sunday worship. In November, special evangelistic meetings were held, and in June 250 students attended a summer camp conference. Christian students with the help of two outside counsellors conduct nine weekly outdoor Sunday schools.

Another busy session for delegates.

Greater Participation by Nationals In Theological Education in Formosa

One of the most outstanding factors in theological education in Taiwan during 1968 is the evident trend toward greater participation by nationals. In Taiwan Theological College this participation is evident in two areas. One is in the increased givings by the local churches towards the support of the College. The other is in the number of highly trained individuals who have returned from study abroad to take up positions on the teaching staff of the College. All of these people were assisted financially to some degree with study expenses by The Presbyterian Church in Canada.

- Diane Petrie, Reg.N., said everything is geared for forward growth in Formosa, and this is particularly evident among the tribal people. She spoke of the medical work at Mackay Memorial Hospital and Changhua Hospital.

Christ-Centred Medical Work Leads in Field of Medicine

The Presbyterian Church has had a healing ministry in Taiwan dating back to 1865 when Dr. Thomas Maxwell of the English Presbyterian Church began his work in the south of the island, and Dr. George Leslie Mackay began pulling teeth after his preaching services in the north.

Today the Presbyterian Church of Formosa has two well equipped and highly praised hospitals, helping in the work of Taiwan Leprosy Relief Association, and it has a comparatively high percentage of doctors on its membership roles. Christian doctors in Taiwan, both those associated with our church institutions and those in private practice, contribute much time and support to free clinics for the poor and in one instance a school for blind youths.

Changhua Christian Hospital has a total of 169 beds. During 1968 it provided over 50,000 days of patient care for 5,149 patients and treated almost 76,000 out-patients.

Particular progress was made during 1968 in the departments of Physiotherapy, Radiology, and social service. The hospital sponsored an 11 month Physical Therapy training course which was attended by students from seven different Christian hospitals on the island. The Social Service Department provided US $19,404 worth of patient care, and in addition was involved in distribution of relief goods, rehabilitation and occupational therapy, job placement, family counselling and a family-planning programme.

Mackay Memorial Hospital is a highly respected institution showing leadership in (1) Plastic Surgery; (2) Intensive Care Unit — the first in Taiwan; (3) Leprosy Clinics; (4) Development of the Polio-Rehabilitation Centre; and (5) Suicide Prevention and Rehabilitation Programme — a first in Taiwan.

One of the most interesting emphases of both Changhua Christian Hospital and Mackay Memorial Hospital is the care of the total patient. Regular conferences attended by the doctor, pyschiatrist, pastor and a member of the nursing staff, are held to discuss particular cases, in an effort to "make men whole" in a totally Christian sense.

To this end, Changhua has a programme of six-week courses in Clinical Pastoral education and in Clinical Counselling Training. Both hospitals have resident chaplains with a ready staff to serve at all times.

LONG SERVICE HONOURED

A Long Service Bar was presented to Miss Margaret Kennedy, missionary on the Bhil field in India. Miss Kennedy has served the Society in India since 1927. The Bar was received on her behalf by Miss Doreen Morrison, Reg. N., who is on furlough in Canada.

Need for Leadership Training Among Bhil Christians

An Anti-Conversion Act has been passed in at least two states in India, one of which is Madhya Pradesh (where the Bhil field is located). It purports to protect people from being cajoled into becoming Christians by means of outward benefits. All Christians have expressed themselves as quite in accord with this sentiment, that there is no desire to encourage "rice Christians", but one impression left with the public is that this is a law against becoming Christian! This causes the Church to assess its means of proclamation and faith in God's power to use this as a means of strengthening the Church. The ministers who conduct baptismal services have to report to the authorities so these especially must be sure and unafraid. The importance of leadership training and continued Christian nurture is obvious.

The Women's Fellowship must play an increasingly important part in the work of evangelism among women and children in the Bhil country. Miss Margaret Kennedy says it was encouraging to see that some members of the Executive Committee are becoming aware of this and in the months ahead, they will continue to emphasize the need of every woman to witness where she is. She tells of one incident, "I was talking to one illiterate Bhil Christian woman about this and she wondered what she could ever do or say. Meanwhile, a non-Christian neighbour dropped in and during the conversation, it came out quite naturally that she still feared the spirits as her people had done. My friend immediately turned to her and told her quite clearly that Jesus could save her from all such fear of spirits, that she must know how He had died for her! My friend did not realize that she was 'witnessing' — she was just telling her neighbour something that she knew, 'gossiping the Gospel'! What could be better!"

The Church in the immediate future may find it difficult to support evangelists, so the task must fall more on the lay people. Now receiving two-thirds of their support from Canada, the evangelists are aware of the uncertainty of the future and some are thinking of other means of livelihood. Miss Kennedy tells of the village leadership that is being given in one area. A group of men, Christian leaders, who are called "village helpers", have a wide programme of teaching and demonstrating in the villages, covering simple Public Health, better crops and gardens, improved living conditions, leprosy recognition, etc. They ascertain what is available from the government and encourage the villagers to take advantage. This service is given to all villagers, a witness of love and concern. There are Christian services of worship open to all. These men are not paid by the Church but by a Rural Institute, which is supported by a group of Churches in India and America. Out of such attempts, a new pattern of vital Christian witnessing may emerge.

LOVE NOT CHARITY BASIS OF STEWARDSHIP

"It is time we stopped classifying giving to the Church as charity," said Mrs. W. E. McCutcheon, Treasurer, in presenting the financial report of the Society. "When we feed and clothe our children, we don't consider that charity," she said, "We do it in love." We were reminded that we can only give back what God has given to us, and, as Christians, we have a responsibility to show good stewardship.

Burning Bush Society

As a memorial to Dr. James Dickson, the Burning Bush Missionary Society has been set up in Taiwan, supported by voluntary gifts. This independent society in November 1968 commissioned four young tribal ministers as missionaries to Sarawak and Borneo.

- Synodicals are to report before next year's Council meeting on suggestions for a new name for the Women's Missionary Society.

1968 Was a Memorable Year In Mission Council Work in India

"In the larger work of the Church and our place in it," reported the Rev. James Milne of the Bhil field in India, "1968 will be remembered for the integration of Mission Council work." It was effectively done because Church responsibilities are fully within the Church. This is true of evangelism, youth work, Christian training, audio-visual, and from the beginning of 1969, women's work. One result has been that the women evangelistic missionaries will be full members of Church Council. All responsibilities for institutional work are now undertaken by the Administrative Council for Christian Education.

"I believe our training programme can be a vital part of the Church to increase the quality of leadership, to make people aware of Christian responsibilities and give them the teaching so that knowing their faith they will be more active and witnessing Christians," said Mr. Milne.

MISSION EDUCATION AT THE LOCAL LEVEL

The Council agreed that the Involvement in Mission Committee be continued and that Mrs. P. W. Murray be the Chairman. It was further agreed that the committee concern itself particularly with mission education at the local level, so that the Society becomes a training centre for education in mission by encouraging every congregation to elect a Mission Education Committee, or in co-operation with a Christian Education Committee, with a lay member of the church as convener under the session of the local church as soon as possible.

- Miss Mary Nichol, Reg. N., who is Director of Nursing at the Jobat Hospital in India and is supported by the WMS, ED, was in Canada on furlough and attended a three months course in Family Planning in Brooklyn, New York.

- A recommendation was passed that Synodicals and local groups be encouraged to undertake pilot projects and local experiments within the framework of the Constitution.

Girls Participate at School in Jhansi

Each school day at the Helen MacDonald School begins with a short chapel led in turn by teachers. Each Friday the girls themselves lead the worship by classes. Bible classes are held twice a week. Special days such as Republic Day, Independence Day and Teachers' Day are celebrated with games. In the evenings the girls have opportunity of participating in different games and clubs.

ACTION RE GLAD TIDINGS

Because of the greatly increased costs of printing and postage, the Council found it necessary to increase the subscription rate for **Glad Tidings** to $1.50 for 1970.

It was also agreed that renewal notices be sent to every subscriber beginning in the fall of 1969 and that subscriptions be forwarded by local secretaries or individual subscribers direct to the Glad Tidings office. The role of Presbyterial Glad Tidings Secretaries will be mainly one of promotion.

- Some of the activities of the Christian Training Centre on the Bhil field in India in 1968 were: February — lay classes for six attenders; April — three weeks classes for village leaders; May — stewardship classes 15 attenders; August—refresher classes for evangelists and Bible women and a Seminar to discuss future plans for evangelistic work; September — Pastors and Elders Refresher classes; October — Youth Conference and the first meeting of the administrative Council for Christian Institutions; December — a Medical Conference.

LEADERSHIP DEVELOPMENT MAY BE KEY OVERSEAS

The Rev. Glen Davis said that leadership development — development of a capable, well-trained indigenous leadership in every area of the work of the Church could be all of overseas work. This is exciting and thrilling, he said, because it is basically work that deals with people. It is an investment in individual people rather than in buildings, institutions and things. He said $2,000 spent on quality leadership training of key people in the Church is probably more valuable than $20,000 spent on buildings.

In expanding the leadership training programme, there should be less emphasis on training of Pastors and more emphasis on training of lay people in whatever areas of witness they may find themselves, pointed out Mr. Davis.

- One W.M.S. group provided each girl in the girls' group in the congregation with Phillips' translation of the New Testament to assist them in their Bible study.

ESTIMATES 1970

The General Fund Estimate for 1970 of $495,495 and the Supply Estimate of $31,375 were approved.

RE UNITING MAGAZINES

Miss Margaret Sylvester, President, Woman's Missionary Society, E.D., reported to the annual meeting that the Eastern Division had agreed that the magazines **Presbyterian Message** and **Glad Tidings** should not unite at the present time, or until there is further action on the matter of uniting the two Societies.

- The Rev. Glen Davis thanked the Society for "the absolutely invaluable work of Miss Mavis Hyndman" in Japan.

The Andersons Moved to Nagoya

Since moving to Nagoya, Japan, in August 1968, the Rev. Robert Anderson and family live in a house rented from the Presbyterian Church U.S. It is conveniently located close to the heart of the city, with city and suburban bus lines on the main thoroughfares only a few minutes walk away. The house is next to a well-known Christian school with a 40 year history. A Japanese market nearby carries most necessary foodstuffs, and provides a practice lab for the Japanese language. A stream of tradesmen also keeps them in practice, and is wearing out their dictionary. They tell us they managed not to buy a Japanese version of the Encyclopedia Britannica, and also almost succeeded in sending the census-taker away, telling him they didn't want any. But they are improving with practice.

Mrs. Anderson, in addition to home-making, is occupied with six hours of classroom teaching at the Kinjo (mission) school, coaches for English speech contests, western cooking classes for the Korean Young Women's group of Nagoya Church, Girl Scouts group committee, counselling of Korean emigrants to Canada, and occasional writing assignments for newsletters and Church magazines "back home".

All four Anderson children are enrolled in the Nagoya International School, and appreciate the excellent programme offered there. They travel by bus, leaving home at 7:30 a.m. and return around 4:45 daily. In addition to the regular curriculum, the school supervises Boy and Girl Scouts, a band, and a full line of sports in season.

- Glen Davis said funds from Christian Literature have assisted in many ways in the KCCJ. Divided into women's, young people's and children's work, it has gone into the production of a handbook each year for a Summer conference programme, a children's newspaper, a women's programme and study guide, and last year, literature for the anniversary programme. He said there are many needs, such as libraries of top quality Christian literature, book racks in churches, brochures for industrial areas. He suggested that overseas fields should set the priorities according to their needs.

- Presbyterian church services in Nigeria are from 1¾ to 2½ hrs. in length.

A DELEGATE SAID . . .

She belongs to a Bible Coffee Hour where the ladies study the Bible in an informal way. Members of the group are encouraged to witness in their neighbourhood by meeting such needs as providing transportation to church for handicapped, for patients to mental health clinics for therapy, visits to hospitals and to homes of prisoners.

1968 Was a Dark Year for Nigeria/Biafra

At the close of the year much was being done by churches in Canada, the United States and Europe to supply relief goods to Nigeria and Biafra. But the real aim of Christian people — a satisfactory peace in the whole land — seemed as far away as before.

The Canadian Presbyterian Church contributed in a very large measure to the relief operations. Dr. E. H. Johnson gave almost his full time to the relief operation in Biafra and to discussions of peace in both countries. The Rev. A. Zeidman and Mr. and Mrs. Ron McGraw went into Biafra to do relief work. Miss Elsie Taylor went to Sao Tome in the interests of Biafran relief.

In Nigeria, the Rev. Earle Roberts was acting as relief officer for the Nigerian Council of Churches. Mrs. Roberts and the family are with him in Lagos. The Rev. Russell Hall continues his ministry in building up the Lagos Presbyterian congregation — including the building of a new church. Mr. Murray Ross was working for an architectural firm in Lagos, and participating actively as a layman in church activities. Mrs. Ross organized rehabilitation training for Ibo women for whom the war meant loss of home and family. The W.M.S. contributed to this project from Supply funds. Relief teams were formed to take relief services to the many areas of need in Federal Nigeria. Miss Doris Adams and Mr. John Reoch, supported by the W.M.S. and G.B.M. respectively, joined one of these teams for a period of six months.

OFFERING FOR STUDENT BURSARIES

It was agreed that the offering of $134.80 received on opening night go towards student bursaries.

- A medical relief team in Nigeria consists of a minimum of one doctor, three nurses, one feeding officer, and one administrator with mechanical skills. Nigerian staff is recruited mainly from the universities and theological colleges for periods of not less than two months each.

- In summarizing the mission priorities for 1969 around the world, Dr. E. H. Johnson*, Secretary of Overseas Missions of The Presbyterian Church, said the world sets the agenda for the mission work of the Church. God as we see Him acting in the world sets the tasks before us, and to ignore this is to be in the backwater of history when God is at work somewhere else.

* Dr. Johnson was elected Moderator of the 95th General Assembly on June 1, 1969.

- Food costs about twice as much in Lagos, Nigeria, as in Canada.

- Mrs. E. Leeson, President of the Synodical of Manitoba and Northwestern Ontario, conducted a Service of Remembrance.

MEMORIAL FUND WILL BRING INDIAN AND ESKIMO CAMP LEADERS

What, precisely, do Indians and Eskimos contribute to Canada's culture?

Teenagers attending provincial Canadian Girls in Training camps this summer will have a chance to find out for themselves: at least one of their camp leaders will be Indian or Eskimo.

The CGIT Committee has announced the establishment of a fund to bring to each provincial camp a leader from one of Canada's diverse cultural backgrounds, and recommends that in 1969 these persons be Indian or Eskimo.

It is the committee's hope that the Indian and Eskimo leaders will give the teenage girls a clearer understanding of the aspirations and frustrations of Canada's native peoples and, when the campers return to their homes, that this new insight will influence their friends, families and community.

The fund to encourage deeper appreciation of the cultural wealth of Canada is a memorial to Dr. Winifred Thomas, who died January 1, 1969, and was an architect of the CGIT's policy and programme.

Donations to the fund should be made payable to the CGIT Committee, Canadian Council of Churches, and specified for use by the Winifred Thomas Memorial Fund. Donors will be given receipts for income tax purposes.

GENERAL FUND

January - May, 1969

RECEIPTS

SYNODICAL GIVINGS:

	Objective	To Date
Saskatchewan	13,927.00	2,371.54
Manitoba	19,209.00	2,204.27
Hamilton and London	160,980.00	35,045.23
Toronto and Kingston	174,484.00	33,500.00
Montreal and Ottawa	81,240.00	20,325.61
British Columbia	21,736.00	3,792.60
Alberta	21,869.00	3,225.27
	$493,445.00	100,464.52
SPECIAL GIFTS		9,012.01

DISBURSEMENTS

National Missions	57,020.96
Overseas Missions	59,770.10
Organization	20,819.28
Editorial and Book Room	9,629.67
Administration	11,306.19
Insurance and Taxes	1,160.77
Student Work	
Christian Literature	
Council Meeting	3,883.65
Grants	
Audio Visual Education	17.38
Medical Insurance for Staff	846.25
Synodical Grants	1,185.00
General Contingency	
Canada Pension	1,942.21
	$167,581.46

Your Prayers are asked

— For the men and women who are leaders of the Churches around the world that they may continue to be strengthened by the knowledge of the unfailing power and love through Jesus Christ. Pray that in days of conflict, in days of opportunity that they may be able to go forward to build their countries to the glory of God.

— Pray for our missionaries, for those who are coming on furlough, for those who are returning to their tasks. Pray for those who will be holidaying through these months in the countries in which they serve.

— For all who participate in Summer Camps and Vacation Bible Schools that through recreation and study they may come to a clearer understanding of God and His love for them.

— For all members, leaders and officers that each day of holiday may be one of refreshment which will enable them to come back to their responsibilities renewed in body, mind and spirit.

— For the recent appointees to the National staff, Mrs. M. A. Blair, hospital visitation, Vancouver; Miss Grace Y. C. Wong, Chinese work, Toronto; Mrs. Marjorie Allan, Tyndale House, that they may be upheld as they seek to serve and witness to Jesus Christ in their new areas of service.

— In thanksgiving for the many opportunities provided to the members of the National staff in their summer programmes to reach children and young people with the Christian Gospel.

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THE WMS AT WORK

Women Urged to Consider Goals in Mission Work

Interesting features of the annual meeting of the Synodical of Montreal and Ottawa were a debate "Resolved that the WMS (WD) give up responsibility of mission education for girls and children's groups" with the resulting lively discussion, and an address by Miss Mary Whale, Director of Overseas Missions. Miss Whale spoke of coming changes in WMS work and urged thought as to goals and to what God may be calling us to do. In relation to the changed concept of work overseas, the women were reminded that God sometimes works through conflict and adversity, to carry out His purposes.

"Involvement" was the theme as Miss D. Blaise made a delightfully amusing, imaginary telephone call, as an auxiliary president, so "involved" in so many things, that the planning of the group meeting was a "last minute" affair. Miss D. Dodds presented ways in which we can have a more effective and alive society, and with the help of a cast of several ladies, demonstrated real "involvement" in Friendship and Service.

Nursing Home Visitors Discuss Aspects of Their Work

Twenty Nursing Homes in Calgary are visited regularly by representatives from the congregations in the city. These visitors met together recently to learn and to share their experience in nursing home visiting. Our resource person was Ruby Walker, Presbytery Deaconess, whose experience and warmth brought into focus the purpose in visiting.

For discussion three groups were formed to consider: (1) characteristics of older people; (2) characteristics of the nursing home visitor; and (3) expectations of the patient in a church visitor. The group reports provided each person with a greater insight into the task at hand.

Special Events at Kerrisdale

Mrs. Ross Manthorpe, President, Westminster Presbyterial, recently spoke to the members of the afternoon auxiliary of Kerrisdale Church, on the subject: 'New and Young Community — New and Young Church.' She pointed out the great necessity on the part of church and group members, to attract people, especially young people to good community and church life. She also made many suggestions of methods that could be tried, and related several instances of what has been accomplished in this field. Her challenging talk led to a vital and stimulating discussion.

For their thankoffering service, Kerrisdale afternoon auxiliary chose as their speaker, Mrs. W. Rupp, newly appointed Director of Family Education in the Vancouver Family Service. Her work consists of organizing family discussion groups, and counselling parents in family problems. She said that because of the considerable conflict between parents and young people in today's society, her department, which is within the context of the larger department, is proving to have a stabilizing influence. Other phases of the Family Service Centre are: providing mothers' helpers, housekeepers, arranging kindergartens for working mothers, and interest groups for teenagers and adults.

Bequests Presented At Special Service

At a special service in St. Andrew's Church, Sherbrooke, Que., on April 13, a bequest of $500 from Mrs. W. R. Price, and a bequest of $14,458.84 from the late Mr. and Mrs. Angus Nicholson were presented to the Women's Missionary Society, W. D., and received by Miss Mary Whale, Executive Director of Overseas Missions.

Due to a decline in membership, the members of the St. Andrew's afternoon auxiliary had regretfully decided to disband. The Rev. Donald L. Campbell, after giving a short history of the auxiliary which was formed about 1890, dissolved the auxiliary, calling on the members of other Women's Missionary groups to carry on the work.

Miss Whale delivered a challenging missionary message to the congregation.

Presbyterial Rally Held in Scotstown

Auxiliaries in Quebec Presbyterial are being asked to consider the use of dime cards to help in meeting allocations, according to a report of the annual rally of the presbyterial held in St. Paul's Church, Scotstown. It will also be suggested that groups consider featuring a bread and cheese meal at one event during the year, with proceeds to go to the General Fund.

A workshop on the duties of officers, a filmstrip entitled "Do You Care?" stressing the importance of providing leadership in children's and girls' programmes, and a skit illustrating preparation for a WMS meeting, all helped to make the rally a successful event. The aim for the coming year is "Co-operation with Other Auxiliaries."

"Women of the Church" Launch "The Orbiter"

The "Women of the Church" of Red Deer Presbyterial has launched a newsletter named "The Orbiter".

The reorganization of the Red Deer Presbyterial of the W.M.S. into the "Women of the Church" took place following the annual meeting in Knox Church, Red Deer. The aim of the new organization is to "involve all women in the total mission of the Church." It remains an arm of the W.M.S. in the Presbytery and is still linked to the Alberta Synodical of the W.M.S. Financial objectives for home and overseas missions of the W.M.S.

will still be honoured by each group now linked to the W.M.S. and reports on the year's work will be required from all W.M.S. groups on their missionary activities.

The President of "Women of the Church" has already visited many groups, including Ladies Aids, and reports there is a keen interest in mission activity. All groups in the Presbyterial have been invited to share in what W.M.S. groups are doing, to meet together with women of other churches whenever possible, and to feel at one with the women of all congregations in the Presbytery "as we pursue our common concerns for the Church and its witness to Jesus Christ as Lord and Saviour."

We shall look forward to hearing more about "Women of the Church" and "The Orbiter".

'Montreal Catches On'

Following the suggestion made at the annual meeting of its Synodical, Montreal Presbyterial took the dime-card matter to heart — at the open Executive Meeting held recently, some 120 cards were distributed — and more on order! Multiply their membership by 3 and the results can mean much so far as meeting an allocation is concerned. In fact, in Montreal we hear that a few friends have been approached — and it is good to know that to date, they too are willing to help.

Newslettes

A workshop in the field of Christian education was held recently in St. Andrew's Church, Sherbrooke, Que. An excellent film was shown, as well as a display of material available to leaders in Explorers and CGIT groups.

Mrs. K. Knight was presented with a Life Membership Pin recently because of her help in making the local Ladies' Aid in Hespero, Ont., more aware of the value of WMS work. At the same time the work of Mrs. E. Cole "in keeping the business of the church alive" was honoured.

A special meeting of Lochwinnoch WMS (Ont.) was held to hear Miss Mary Nichol, missionary with The Presbyterian Church in Canada in India. Miss Nichol, who has rendered outstanding service at the School of Nursing in Jobat, told of some of the trials and heartaches that accompany such work. While on furlough, Miss Nichol took a course on Family Planning and intends to set up a clinic on Family Planning when she returns to India this summer.

When the WMS group of St. Andrew's, Barrie, Ont. celebrated its 70th anniversary recently, Miss Katherine Prowse, missionary, told of her work in West Africa under the Sudan Interior Mission. . . . When High Park and Morningside Churches in Toronto amalgamated in December 1968, the Christine Shortt group and the Caroline Macdonald group were combined. Both names will be continued.

Miss Marion Heath, who worked

as a Christian Education Consultant in India, Pakistan, Burma and Ceylon, told the evening group at Weston, Ont., of the difficulties faced by Christians in Northern India; of the translation of the Psalms into Pakistani by Presbyterian missionaries; and of the beautiful singing in four-part harmony by the Christains in Assam, taught to them by Welsh Presbyterians.

The Salem Cottage auxiliary of Caledonia Church (Ont.) was told of the work of the Church at Oshweken, Six Nations Reserve by the Rev. Karl Hansen and Mrs. Hansen of Christ Church, Oshweken, at their thankoffering meeting celebrating 90 years of WMS work in Caledonia . . . The Robertson Auxiliary of Knox Church, Milton, Ont., learned of the care and treatment of lepers at a leprosarium in India, when they had the Rev. Joseph Muchan speak at their 80th anniversary . . . St. James WMS, Stouffville, Ont., celebrated their 75th anniversary with a Sunday evening service at which Mrs. A. G. Thompson summarized the history of the auxiliary and Miss E. L. McClelland, President, gave an illustrated talk of her trip to Japan, Formosa and India. Special music was provided by the Children of the Church.

Miss Margaret Ramsay, missionary from Guyana, was the speaker at "A Happening in Missionary Education" held in St. Mark's Church, Moose Jaw.

A gift of $25. was received from the Knox Service Club of Knox Presbyterian Church, Walkerton, Ont., after seeing the recent article in the *Glad Tidings* on the Mackay Hospital in Formosa.

* * *

Letters

"Kerygma Features"

When I read the "Kerygma Features" in the May issue I supposed this is good reporting on Kay Leslie's part: but I wonder is it helpful to your readers to get this without any editorial comment? Would it have made the article more "useful" if you had put some Bible references at the bottom of page 31? or at the end of the article? e.g. for the first sentence the references could have been 1 Tim. 6 "meek — gentle? Matt. 11:29, 21:5; Col. 3:12; especially 2 Cor. 10; & for "obedient Samuel" 1 Sam. 15:22; 2 Cor. 10:5; Heb. 5:8 & John 14:15, 21; whether Miss Yamoah says so or not? As for Bible stories not being relevant — isn't it still true what Paul said in 1 Cor. 2:14? — Mrs. E. MacDonald, Duart, Ontario.

Explorers in Summer

Our Explorer group has been organized for a few years and meets in the summer months — May to October — as it isn't easy getting around in the winter.
— Mrs. Orville Lee, Durham, Ontario.

In Remembrance

Name	**Church**	**Presbyterial**
Mrs. Hugh Bates	Knox, Horning's Mills	Barrie
Mrs. Neil McLeod	St. Andrew's, Swinton Park	Barrie
Mrs. J. E. (Tena) Johnston	Jubilee, Stayner	Barrie
Miss Jean Campbell	Knox, Neepawa	Brandon
Mrs. Ida V. Bell	Knox, Iroquois	Brockville
Miss Elizabeth Rowe	First, Brockville	Brockville
Miss Margaret Kirkwood	Knox, Calgary	Calgary
Miss Bertha Davenport	Glenview, Toronto	East Toronto
Mrs. Walter Willis	St. Andrew's, Pickering	East Toronto
Mrs. Agnes Alice Niven	First, Edmonton	Edmonton
Mrs. Ella King	St. Andrew's, Edmonton	Edmonton
Mrs. Agnes Elizabeth McNichol	St. Andrew's, Edmonton	Edmonton
Mrs. William Murray	St. Andrew's, Martintown	Glengarry
Mrs. Rod MacCrimmon	St. Columba, Kirkhill	Glengarry
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Your Resources for

RECONCILIATION IN A BROKEN WORLD

ADULT GROUPS

A. *Dare to Reconcile:* Seven Settings for Creating Community, by John Oliver Nelson. A self-contained study book for groups of from five to twenty people who want to engage in deep, meaningful conversation — and move on to active experiences of reconciliation. $1.50

AND/OR

B. *Set Free for Others,* by Frederick K. Wentz. This background book discusses who the Christian is, and why and how he is involved in reconciliation. $1.50

C. *Adult Guide on Reconciliation in a Broken World,* by Betty and Hunter Beckelhymer. This guide suggests how other books and resources may be used especially, "Set Free for Others" and includes suggestions for Bible Study for each of six sessions. $ .85

Possible Combinations of study materials: A. can be used on its own or with B. and/or with C.; B. will need to be used with C. for group study.

OLDER TEENS

Dare to Reconcile is suggested for older teens (16+) as well as adults.

TEENAGERS

The packet includes
high wall? low wall? no wall? by Ruth Cheney. A variety of resources within one book for involving teenagers in examining the "walls" in their lives and how they can be broken down and other supplementary material. $2.00

CHILDREN

Study packet for Explorers includes the story book
The Mysterious Mr. Cobb, by Myra Scovel; a Junior Leader's Guide by Daphne Miles and supplementary material. $2.75

Study for C.O.C.

The Land of Tender Toes, by Dorothy E. Logan, a book including a guide and supplementary material. $2.75

Available from W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Dr., Don Mills 403, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

SEPTEMBER 1969

GLAD TIDINGS

Life

Violence

Drugs

Peace

Faith

Love

Tobacco

Poverty

War

Fashion

YOUTH ISSUE

GLAD TIDINGS

September 1969

Vol. XLV No. 8

Editor
Helen C. Proudfoot, B.A.

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Cover photo: Miller Services, Toronto

POSTER CONTEST

The next several pages of this issue are devoted to the results of the Poster Contest. The original entries were in colour and we have tried to capture the message in part at least by means of black and white photographs. We are sorry it is not possible to portray the posters in the original colours.

Drugs, alcohol, smoking, the Church, Christian faith, life, love, relationships, war, violence, poverty, hunger, peace, pollution, housing, animals, food and fashion—were illustrated by the young people in their artwork. One hundred and thirty-five teenagers submitted entries. Contestants had been asked to create an original poster to challenge the church, their fellow teens, their community, to think about an important issue related to Christian faith and the world in which we live. Judging was on the basis of originality and creativity, ability to challenge and communicate, and neatness and skill in using media.

It was very evident from all the entries that there are many young people who are very much aware of the issues facing the Christian today and of the necessity for each one to express his or her faith in all of life. In most cases, much thought went into the posters as well as no small amount of creative ability.

Congratulations to the first and second prize winners and to those who received Honorable Mentions. Thanks to all who submitted entries.

GOD
GOD
SOCIAL ACTION
NOW
CHURCH
C.G.I.T.
EXPLORERS

You expressed your concern on important issues through this media open to you. There will be many opportunities in the future for you to follow up your concerns and to use your talents and your Christian faith in meeting the challenges around you.

DO
YOUR
OWN
THING

CONTEST WINNERS

Senior-high section

1st -

Lane LaCarte, 15 years, of Englehart, Ontario
(St. Paul's, Englehart)

2nd -

Sheila Johnston, 17 years, of Don Mills, Ont.
(St. Mark's, Don Mills)

Junior-high section

1st -

Gregory Hill, 14 years, of Carleton Place, Ontario
(St. Andrew's, Carleton Place)

2nd -

Johanna Olson, 13 years, of Willowdale, Ont.
(Calvin Church, Toronto)

HONORABLE MENTIONS

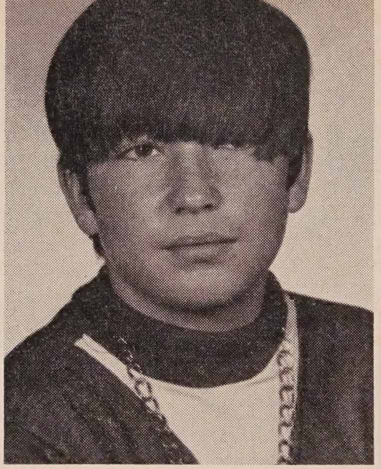
(15-17 age group)

Jim Jackson	445 Beverly St., Oshawa, Ont.
Cathy Hart	445 Beverly St., Oshawa, Ont.
Brenda Millar	Forester's Falls, Ont.

(12-14 age group)

Dianne Jamieson	19 Argyle St. N., Renfrew, Ont.
Jean Jackson	445 Beverly St., Oshawa, Ont.
Kerry Kinney	Biggar, Sask.
Wendy Woon	Niagara Parkway, Chippawa, Ont.
Dale Dixon	2321 Coursol St., Montreal, Que.
Christopher Sturgess	Fenelon Falls, Ont.

(A display of the posters is available to congregations, presbyterials and presbyteries.) Write to Miss Helen Tetley, 50 Wynford Drive, Don Mills 403, Ont. Cost — postage charges only.)



Lane LaCarte

Lane writes *"Thank you for the wonderful prize . . . I was very surprised for I never thought I would get anything like that.*

"I was born in Englehart and live on the outskirts of town . . . I like nature very much. We have had many pets at home such as an owl, a fox, a crow, a raven and many other animals. We do not keep pets penned up, but rather train wild things to become our friends and come up close. I live beside a river where I enjoy fishing. I have five brothers and two sisters.

"I am interested in painting because I like to paint the wild life I see. I began to like painting when I was small and I was encouraged by my mother. I learned how to paint from my art teacher, Mrs. Lillias Gibbons, whom I liked very much and to whom I owe a great deal.

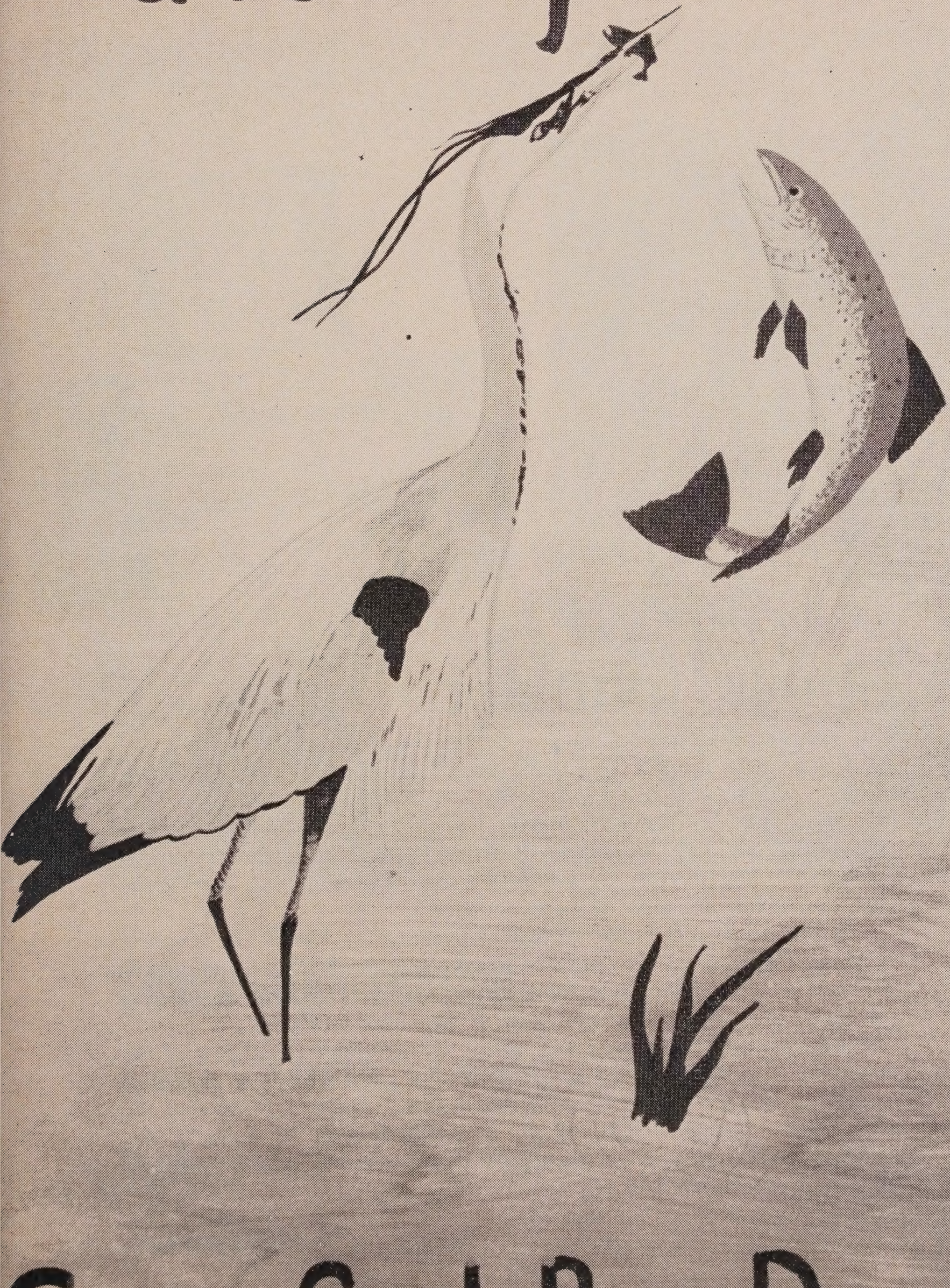
"I have no definite plans for the future but I hope to stay young because, as everyone knows, those are the best years of a person's life."

Senior-high section

Watching Nature—Can God Be Dead

1st

Watching Nature



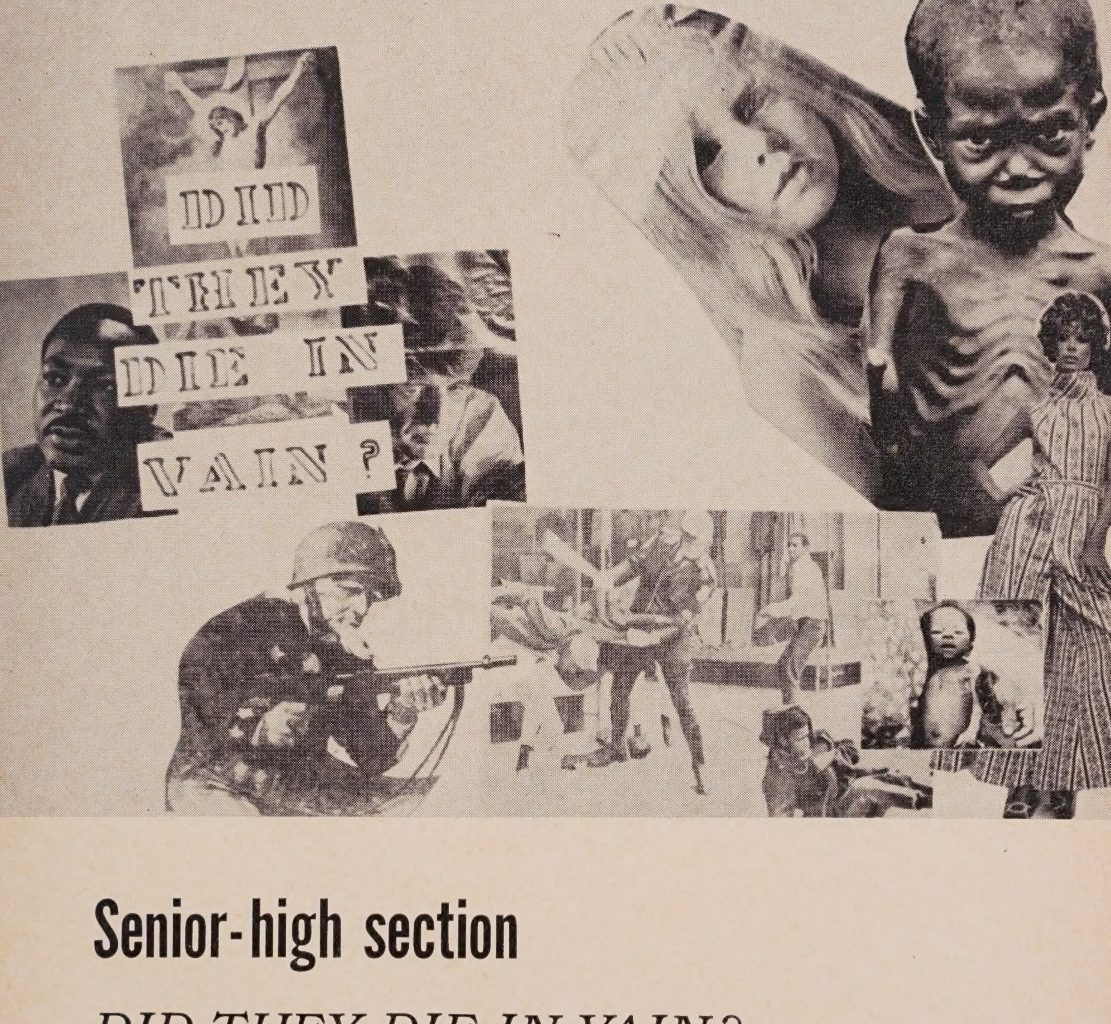
Can God Be Dead?

Sheila Johnston

Sheila says *"I am a Grade XI student at Georges Vanier S.S. in the Fashion Arts course which is part of the 4 year Science, Technology, and Trades Branch of High School. The course, itself, lasts for 2 years, Grades XI, and XII. It prepares one for jobs in the fashion industry. Fashion Design, Interior Decorating, Personal Development, and Clothing Construction are some of the topics taught.*

"After Grade XII I plan to attend Seneca — a College of Applied Arts and Technology. I would like to take a Fashion Arts Communication course, that is, combine Journalism with Fashion Arts. Eventually I hope to write for a magazine such as Glamour or Vogue.

"My interests are writing and music. I write poetry and two of my poems have been published in an anthology. My interest in music is mainly in the jazz and blues fields (favourites — Country Joe and the Fish, Oscar Peterson.) One of my favourite records is 'Song of Innocence' composed and conducted by David Axelrod and inspired by the poetry of William Blake."


DID
THEY
DIE IN
VAIN ?

Senior-high section

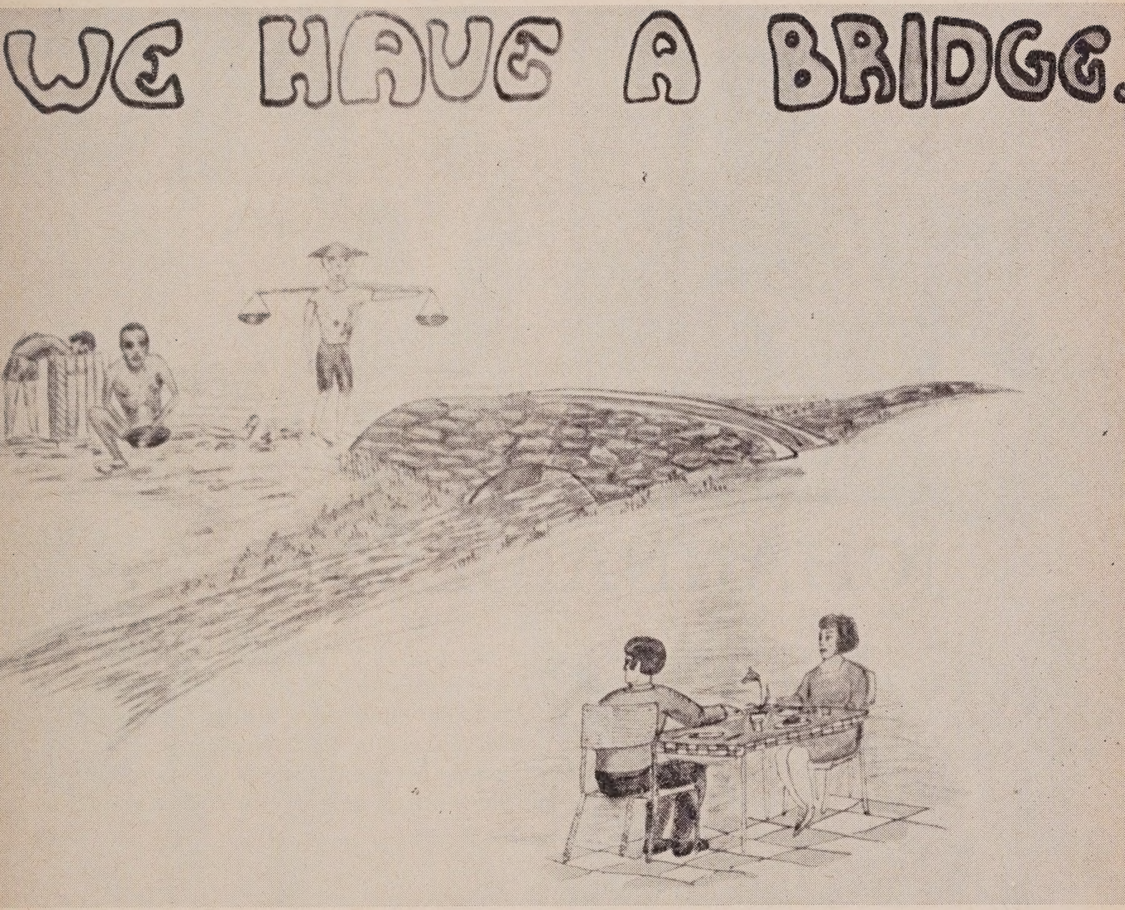
DID THEY DIE IN VAIN?

2nd

GREGORY HILL

Greg says *"I enjoy drawing and making models, especially ships. I also like sports. My favourite is football. I am in grade 9 so I have no definite plans for the future.*

"Thank you very much for the first prize cheque. I plan to follow up my theme and use some for Biafra."


WE HAVE A BRIDGE.

Junior-high section

WE HAVE A BRIDGE...

1st

JOHANNA OLSON

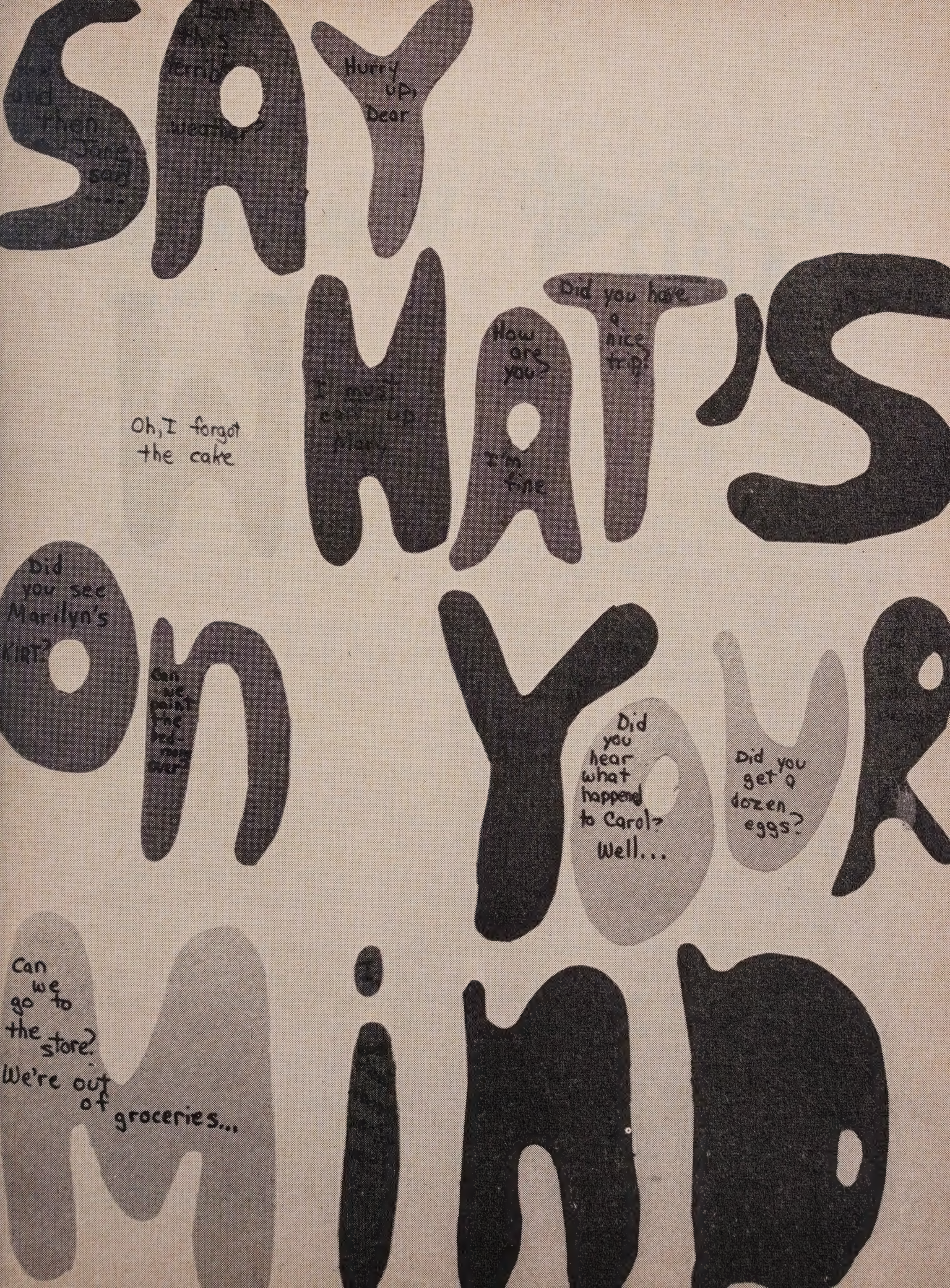
Johanna writes as follows *"I go to St. Andrew's Junior High School. St. Andrew's is fairly experimental. There is an independent study course which I will take part in next year. My father used to be a minister and is presently associate professor of Social Science in York University.*

"I read a lot. Sometimes I write poetry or stories. Near my house are a lot of smaller children so I get baby-sitting jobs. When I grow up I would like to be a teacher."

Junior-high section

SAY WHAT'S ON YOUR MIND

2nd


SAY WHAT'S ON YOUR MIND
Now and then Jane said ....
Isn't this terrib weather?
Hurry up, Dear
Did you have a nice trip?
How are you?
I'm fine
I must call up Mary
Oh, I forgot the cake
Did you see Marilyn's KIRT?
Can we paint the bed-room over?
Did you hear what happend to Carol? Well...
Did you get a dozen eggs?
Can we go to the store? We're out of groceries...

Worship

THAT'S FOR REAL

by VALERIE M. DUNN

Our ways of worship trouble an increasing number of people. And not just the young, anymore; but housewives, businessmen, even some elderly folk.

In the last four years I have travelled a good deal with the contemporary worship group of Toronto's Crosscurrent Community, until recently known as Teen and Twenty Chapel. In hundreds of churches we have conducted worship using modern hymns and music, language, dialogue, drama and visual forms.

Repeatedly I have heard comments like this, from people of every age:

"Our worship isn't . . . REAL, somehow. Part of the trouble is the old-fashioned language, and dreary hymns. But that isn't all.

"I want to be involved in what's going on. And I want to worship as my real self, not just a Sunday-go-to-meeting perfect image. Worship should express my own life and problems, and the kind of world I live in. God is a part of life around us, why can't our worship be also?"

This ferment is reflected in the growing number of inquiries I receive about contemporary worship materials, and how to go about constructing such a service.

The mission study theme *New Acts in Mission* has stimulated worship experimentation among women's and girls' groups. What about your group? Have you tried a contemporary worship service? You can, with the help of resource materials, your own creativity, and that of others in the group.

You might even like to spend one meeting as a worship workshop. Choose a relevant theme, divide into small groups, each with a task. One might write a dialogue meditation, where two or more people discuss the theme in a conversational manner. Another could write a hymn in modern language, set to a familiar tune. Let a third group devise a visual presentation using slides or college art, created from magazine clippings, coloured paper, and your own imagination. A fourth could prepare a litany or responsive prayer, using modern language.

HOW TO GET STARTED in preparing contemporary worship services:
1. Become a collector of interesting material. Look for meaningful items in newspapers, magazines and books, many of which you would not ordinarily consider sources of worship aids. Often a couple of paragraphs in a news story or article can be used as a reading or topic idea.

2. Be sensitive to the feelings and attitudes of others. And when watching TV or films, be alert for ideas of topics and methods of presentation you could use.

3. Gather a small, select library of books containing narratives, poems, Scripture interpretations in modern language, dramatic readings, plays. The resource list at the end of this article will help.

4. Seek people in your church or group who can or would like to try to write readings and poetry. The most meaningful worship grows out of the life of the worshipping group.

5. Acquire contemporary hymnbooks with songs covering a broad area of topics. Include those that can be listened to, sung as a solo or by your group. And don't overlook "secular" songs, these are often useful aids in making worship real. Sometimes you can even base a service on one.

6. Choose a theme that reflects the real needs and concerns of the worshipping group. If you're not sure, some night ask each member of your group to jot down topics that reflect their own concerns and hand them in to you.

7. When planning the order of service, try to forget previous structured services that you have been used to having. Feel free to experiment. The new form might follow a simple order like this:
- — introduction (slides, films, reading, dialogue, solo),
- — meditation (dialogue, discussion, reading with music or visual effects, responsive reading, play),
- — proclamation of the Good News (litany or modern scripture interpretation),
- — act of celebration (prayer of thanksgiving, offering, singing of joyful songs),
- — intersperse songs wherever they fit best,
- — benediction could be spoken by all the group.

A SAMPLE OF WORSHIP — Here is a simple service that your group can use or adapt, that may help you begin experimentation with contemporary worship.

The music to most of the songs appears in *LET THE COSMOS RING!,* an original collection published by The Crosscurrent Community. These, as well as the poems and readings, are copyright © Jack Green in trust, 1969, and are used with permission. (The latter material will appear in a forthcoming book available in late 1969 or early 1970.)

Theme: Being Human.

JOHN MUNRO SAYS: (Read by leader)

"If we listen to the music of the new generation — which can be difficult at times, I know, because it tends to be very loud — the most startling thing is that songs are not about moon and June anymore. They are about freedom, racial equality, slums, social hypocrisy and man's alienation from man. They bear names like 'Give a Damn for Your Fellow Man,' 'People Got to Be Free,' and 'Society's Child.'

"The favourite slogan of the new generation is 'Make Love, not War'; their favourite song heard in Birmingham and Selma, in the march on Washington, and both inside and outside the convention hall in Chicago, 'We Shall Overcome'; and the phrase with which they put down one of their own who they feel has acted badly, 'Be human!'

"The threat to man today is not that he will become inhuman but that he will become a non-human. Not that he will feel hate but that he will cease to feel, nerves and emotions so blunted by the buffeting of a thousand social pressures that he will go limp and let himself be swept away.

"This is the challenge for people who care about people, the challenge of change; the challenge of man's struggle to be a man in the face of a great wheel that wants to make him a cog; the challenge of reconciling those who came with change and those who came before it." — Health Minister John Munro, from a newspaper story.

Why Are We Here? (Read by another member of the group)

People,
people everywhere,
where'd they all come from?
tangled lives together for why?
aha, that's the trouble;
together but yet apart
each in his own tangled life
together, yet alone.
Each with a purpose
but yet afraid.
Afraid to say,
afraid to care;
afraid.

Dearly beloved,
we are gathered here together
in fear . . .
fear of why—
together in fear.
Together alone
but not alone.
For that is what we fear,
why we're here. (Charles Peterson)

BEING HUMAN: (read responsively)

LEADER: Something tells me
it's not easy
to be human.

PEOPLE: Being human
means openness.
Letting other people
into my life,
and with them
their problems
and pain.

LEADER: And courage . . .
Courage to face reality,
and cope,
no matter how fearful
reality seems.

PEOPLE: Being human
also means to love . . .
Myself,
as well as others.
That's hard.
Sometimes
I'm not sure
that I'm worth loving.

LEADER: Getting involved
is another part
of being human.
I can't
close my eyes,
and crawl into my shell,
shutting out the world,
not any more.

PEOPLE: Hope
is part of it too,
And accepting
our life,
with all
of its pleasures
and pain.

LEADER: I ask myself
this question.
Am I human?
And are you?
Truly?

PEOPLE: Yes.
Something does tell me
it's not easy
to be human,
but calls me to be,
just the same.

ALL: I wonder . . .
Could it be,
could it possibly be,
that this Something
that's speaking,
is God?
(Valerie M. Dunn)

SONG: Blowing In The Wind

MODERN BIBLE READING: Luke 11:30-37

PRAYER: A Prayer For Right Now — sung as solo, or read

1. Father God,
As we watch the world turn,
And we know cities burn,
And how lonely hearts yearn,
We see Christ.

2. Loving Lord,
That's how we know You care
and with You we can dare
to be brave and aware
of man's needs.

3. God of grace,
Let your love shine so bright
That the dark becomes light
And men will gain insight
Into joy.

4. King of Peace,
May all men someday share
in the hope that You bear
for the tragic despair
of each one.

5. Sovereign Lord,
We will offer our lives
to the Christ who survives,
he who opens our eyes
to your love.

(Words: Valerie M. Dunn;
Music, Jack Green)

HE WAS THERE: (read with musical background, guitar or piano)

He was there,
Alone.

Tall to look at,
Tall to know,
Tall to talk,
All to love.

He was all there was,
And he was there,
Spread across oak,
So tall,
So alone,
Just there,
In the middle,
Hanging so coldly,
So small,
So alone,
Not much more than
Skin and bone,
And there he hung,
Someone who tried,
Hanging cold,
Until I cried;
Hanging crucified,
Till he died,
Till some distant ogre sighed,
In the middle,
Very tall,
Yet he really loved us all.

How tall are we?
I cannot see,
How inches high,
We hope to be. (Jim Brunswick)

DISCUSSION OR DIALOGUE: How do you feel about what has been sung and read? Does it say anything to you? Discuss openly and freely. If you prefer, you can appoint two or three people ahead of time to discuss and then involve the others.

OFFERING:

SONGS OF CELEBRATION:

LOVE

1. *Soft as moonlight on the water,*
Soft as sunbeams on the sands,
Soften as ripples by the seashore
Is the voice that love commands.

2. *Bright as stars deep in the forest,*
Bright as dewdrops on the plain,
Bright as snowflakes on the window
Is the heart that loves again.

3. *Soft and bright and full of living*
Is the soul that's really free,
Jesus speaks the answer clearly,
Find yourself in loving me.

(Words: John Pace; music, Jack Green)

HERE'S JOY!

1. *Bursting into life*
with an earthquake's force
just like fireworks tossed
comes joy!

2. *Beat it on the drum,*
Like the thunder's roar,
let the storm outpour
our joy!

3. *Swing the clarinet*
Into sparkling song,
and we'll march along
with joy!

4. *Blow it on the sax*
With a brilliant flair,
music fills the air
with joy!

5. *Plucking the guitar*
To a throbbing beat,
We will tap our feet
for joy!

6. *As the organ chords*
Add their melody,
we'll make our choice
in joy!

7. *And the Son of Man*
Gives to all their lead,
it's just what we need
for joy!

8. *So we join as one*
Giving Him the praise
for these glad new days
of joy!

9. *Let the whole world swing*
And the cosmos ring,
as we celebrate
our joy!

(Words: Valerie M. Dunn; music, Jack Green)

BENEDICTION: You might enjoy using the method followed by The Crosscurrent Community. The words of the benediction are: "May the Love of God and the Peace of Christ Go With You." The leader says it to the person on the end of each row, clasping her hand. She in turn passes it to her neighbour, in turn clasping her hand. And so on to the last person. Or as a variation, all the group might clasp hands and repeat the benediction in unison.

Resources

**LET THE COSMOS RING!*: **LET THE COSMOS RING!* songbook. 28 original hymns with music, (melody line and guitar chords) plus 9 others to familiar folk tunes. Contains tunes for songs used in the above service. The Crosscurrent Community, $2.15.

**LET THE COSMOS RING!* LP recording (stereo). 12 songs from the book plus three contemporary worship readings (one is "Being Human") with instrumental accompaniment, performed by 10-piece band and 5-member folk group. $5 plus 60c postage.

**CREATE IN ME,* by Norman Habel. A modern Communion service in the Lutheran tradition, a source of modern hymns to familiar folk tunes. 50c plus 5c postage.

HYMNS FOR NOW, Walther League, Chicago. A collection which includes one of the best-known modern hymns, Lord of the Dance. 85c.

**WORD ALIVE!* Brief readings and prayers accompanied by Scripture texts, drawn from a wide variety of sources, edited by Edmund Banyard. $1.50 plus 11 cents postage.

ARE YOU JOKING JEREMIAH? and *WAIT A MINUTE, MOSES!* by Norman Habel. Prepared for youth, much of the material is useful for all ages. Free verse interpretations based on Scripture. Each $1.35 plus 8c postage.

PRAYERS OF LIFE, by Michael Quoist. Relevant prayers in modern language. $2.25 paper.

ARE YOU RUNNING WITH ME, JESUS? Malcolm Boyd's down-to-earth prayers. Hardback $4.55, paperback $1.05.

GOOD NEWS FOR MODERN MAN.

**CONTEMPO* — Magazine of The Crosscurrent Community, published 5 times annually. Poems, articles and art expressing contemporary viewpoints, plus book reviews of worship and reading materials and news of the Community. Free. (There is a voluntary subscription fee of $2 but this is not a requirement.)

Where to get them — Materials marked * can be ordered from: Miss Valerie Dunn, Apt. 111, 2301 Victoria Park Ave., Scarboro 734, Ont., others are available from the WMS Book Room.

ONE HUNDRED YEARS

Children of the Church

The Children of the Church of First Presbyterian Church, Port Colborne, Ontario, helped to celebrate our Church's Centennial by producing a movie entitled "C.O.C. Travels." Our feet, eyes and ears were our guide.

The film begins with our visit to Mission Fair at First Baptist Church to learn what they were doing in their group and to hear a guest speaker.

Movies were taken of our Christmas party and an added pleasure was experienced by the group when we saw ourselves in the movies playing games.

One chapter, Up to Peony Street, in our Mission Study told the story of Connie, a girl from Hong Kong. Connie's big moment came when she was asked to play in church. This led to inviting the church organist, Mr. Reg. Steeves, to play the church organ at our next meeting. For many of our group this was the first time they had been that close to an organ and to see an organist play such a large instrument.

May 4 was a big day for our C.O.C. group. Four new elders were ordained at the church service. To mark this important event two C.O.C. members were chosen to bring greetings on behalf of the group. Later that same day our group visited the Northland Manor (a rest home) and presented a picture purchased with the offering received from our gift box. The group had a tour of the building and sang songs. Before going to church for 6 o'clock our group went to the home of one of our leaders for an outdoor supper of hot dogs and pop.

This was a very special night at church as everyone in town was invited to help us celebrate our centennial year. The C.O.C. members appropriately chose this event to be the climax of our movie.

"C.O.C. Travels" was shown for the first time at our parents' night. This will be one "get-together" that both leaders and boys and girls will long remember.

The movie will serve as a reminder of the events of our centennial year but most of all it was fun to see ourselves as part of a production on the screen. Why don't you try it too!

Maria MacDonald

From the Sharing Sheets

Which project was the most worthwhile last year?

❊ Our study on mental retardation — a study to discover the causes and to see the problems mentally retarded children have in facing reality in our community, and how we can help.

❊ A project that started with ushering at the opening of the School for the Blind and later led to a number of the girls sharing in a swimming class every second Wednesday at the School.

❊ A health project with four sections — hair styling, physical fitness, cosmetics and growing up.

❊ Sharing a number of our outings with a girls' group from the inner city — bowling party, sugaring-off party, visit to the Bell Telephone Panorama room.

❊ Entertaining the patients in the mental hospital with skits, sing songs, and dancing with some of them. Later we corresponded with several. The senior group made up a small orchestra using kitchen utensils.

❊ A slide-program featuring "the Community as a Unit" — showing the village in which we live. The groups took pictures of their village halls, stores, churches, amusement centres, homes, scenes in and around the village, places of work. This was later shared with others in the community.

❊ A Pop and Pie Party with our Dads. We played games together and then ate the pies.

❊ Many if not most groups had coffee houses last year but here is one that led to further activities. "The Swinging Dungeon" was an event to get to know the CGIT girls from the United Church and the G.A. girls from the Anglican church. Since then we have had a soft ball game with the Anglicans. Many groups had coffee houses with the women's groups in the church.

❊ Our visit and sharing with the elderly men at the Haven. Our purpose was to learn of the needs of these people for a home, companionship, friendship and outside interests. We found out how lonely these men can become — they wanted to talk and talk and talk. They also like to sing and to entertain us with acts and skits as well as let us entertain them! We made several visits — bought Christmas cards and stamps and helped them to write and address their cards. We also shared our Vesper service with them.

❊ We composed our own modern carol for the Christmas vesper service.

What resources were used?

PEOPLE

Vic Tanny instructor
Public health nurse
Caterer to teach how to make fancy sandwiches
Church music director
Beekeeper to teach how to make bees' wax candles
St. John's Ambulance instructor

PLACES

Other churches, Roman Catholic (folk mass), Orthodox, Anglican
Other religions, Buddhist Temple, Muslem Mosque, Jewish Synagogue
Tour of a hospital
Observatory, museum
Parks, recreation centres, camps
Conservation areas
Public buildings, factories
Youth centres, church institutions

PRINTED

Newspapers and Bibles for Bible study
The Church and Retardation — a booklet from the church
Resources from various organizations such as Canadian Association for Retarded Children, Mental Health Associations, Indian — Eskimo Association of Canada, Drug and Alcoholic Addiction centres

OTHERS

Finger paints
Copper tooling
Arts and crafts
Film on make-up from Noxzema
"Monkey on My Back" — a NFB film on drugs
Cameras and film to make our filmstrip

RESOURCES FOR MINISTRY WITH YOUTH
1969-1970
is now available

If you have not received your copy, write for one—

Board of Christian Education,
50 Wynford Drive,
Don Mills, Ontario.

Madge at her typewriter in the Board of Missions office at 50 Wynford Drive.

“I’m a Canadian citizen”

by MADGE WHITE

I had always wanted to come to Canada and know the country well after seeing films during my school days of a rather beautiful land. Today I am in Canada, and I can say a sincere thanks to my parents and family and also to the Christian folk who guided me through all the years of growing up. Looking back I can recognize that all the happiness and difficulties combined to prepare one for the future.

From friends here I understood that the weather for the most part of the year was cold — quite the opposite to Jamaica, West Indies. But nothing was said about the peoples I would meet. I arrived in Toronto at the end of September 1963 and that evening the temperature was 46 degrees. For the next four to six weeks there was a lovely “Indian Summer”. I ventured out from my friend’s home on my own three days after I came to take a look around and eventually found myself standing in front of Knox Presbyterian Church and looking at the beautiful architecture. It was afternoon and as I was standing there a lady came along, spoke to me and asked if I was a visitor to Toronto. There was a Women’s meeting on and she invited me in to listen to one of the returning missionaries. Then after the meeting the deaconess showed me all around the church building. On the following

Madge became a Canadian citizen on April 23, 1969.

Sunday I attended the service there and was welcomed by two ladies seated beside me and introduced to others.

Well I had to find a job and somehow I was afraid of being lost in a new country, but my friends suggested I go to one place at a time and then return home. I applied to an insurance company through an ad in the newspaper and was asked to come for an interview. I did not get that job, but the Assistant Manager gave me the name and address of The Presbyterian Church in Canada. I applied there and received a wonderful welcome to Canada and a job there. The fellowship at the Church Offices is wonderful, and to a newcomer it was a tremendous help in settling in a new country. The fellowship can be summed up beautifully in the words written in one of the many cards I received the first Christmas in Canada — "Welcome to the family at St. George".

I would like to mention some of the things which I like so much about the country as I see it. I like the seasons. The definite changes in weather have a rather strong appeal. There is the sense of adventure so noticeable in all Canadians. "What are you doing for the weekend," or "where are you going for your holidays?" I hope that Canadians will always keep that wonderful spirit of adventure. Another fine thing is the welcome to strangers in your midst, which can be said in the words of an elder's wife shortly after joining the Coldstream Presbyterian Church, — "If you are ever lonely, just phone me and come over to our house, we will be glad to have you."

My friends and all the people I have met since being in Toronto over five years have made a wonderful contribution to my life and to my learning the ways of a new country.

I say humbly thanks to God for His guidance. There have been difficult decisions and adjustments, but I can say with gratitude there are sustaining friendships and help all along the years — from the encouraging words of an immigration officer, the first smiles of welcome at the Church Offices, the helpfulness of people in learning the transit system in Toronto, the holidays spent in Ontario, the fellowship of the church, and even the phrase which helped so well when a librarian in approving a book being borrowed said "Good for you," and one went away feeling it is good to be alive.

May I say in sincere appreciation it is good to be a part of the life and work of Canada — a Canadian — because I have learnt so much from all whom I have met, and hope in some measure to make a contribution each day.

Live-in? Love-in?

by BARBARA TUBB

Terrific, exciting, exhilarating, refreshing, enjoyable, inspiring . . . we use these words so often to describe various events in our lives. How wonderful it was for me to experience all of them plus laughter, adventure and fellowship that was tops in one weekend. The planning committee called it a "live-in", one Presbyterial announced it as a "lie-in", but perhaps "love-in" would have been a more accurate title. Personally speaking, and perhaps for all the delegates, I found my love for Christ, His Church, and His work greatly strengthened. As we shared our hopes, joys and concerns we truly were renewed and felt again the undergirding power of the Holy Spirit.

Congratulations must go to the members of the planning committee for the excellent manner in which they organized this conference for the Presbyterial and Synodical secretaries for girls' organizations of the Synodicals of Hamilton-London, Toronto-Kingston, Montreal-Ottawa. Approximately 30 of us gathered at Ewart College for the Father's Day weekend. Many thanks to the many fathers who let mothers take off on that weekend.

The foundations for our fellowship were laid in the opening fun session on Friday evening as we made corsages, wrote stories and shared our questions and concerns.

Saturday morning we concentrated on considering our purpose as secretaries, first through a Bible study on the word "ministry" and then a consideration of the term "ministry with youth". The term became more real to us as we applied it to our own job. Finally as leaders in the church's ministry with youth we tried to answer "letters" about those problems which face us all — chevrons, age groupings, the in-group and the out-group, program projects.

Part of Saturday afternoon was free time and we visited some of Toronto's interesting sites, including church offices, The Museum, Yorkville, Markham Street Village, City hall, and at tea time we shared "artistically" with one another how we had spent our "leisure time".

Later Saturday afternoon through role plays and observers we thought about the kind of leaders and members we ought to be in any group. As Presbyterial secretaries we are engaged in planning events and thus the rest of Saturday was spent in learning and practicing how to plan. Before supper we struggled with a guide for planning and after supper we were divided into small groups, each with the responsibility for planning a particular event relative to girls' work. The group I was in planned a presbyterial training program for leaders and senior girls, exploring the resource materials available and utilizing persons talented in this field. Notes were kept by most of the delegates for reference when we return home. One group planned a craft program entitled "A String Paint Fling".

Worship Saturday night with the film "A Chairy Tale" prepared the way for us to consider on Sunday the theme "Reconciliation in a Broken World". First through Bible study on the meaning of "reconciliation" in small groups, then through the introduction of the many resources available to groups of adults and youth, we were able to see how this coming year may become an exciting and varied experience for all age groups.

The steps for planning include "modifying" and "being flexible". This was stressed on Saturday and put into practice on Sunday morning as we decided to do away with the rest of Sunday morning schedule and spend the time in discussing our concerns and problems.

The last session on Sunday afternoon was spent in Synodical groups looking at how we can proceed and work together more closely.

As is often the case, the time allotted was not sufficient for the work to be covered. Being women we could discuss for hours — and did so into the early morning hours.

My prayer is that I again in the future will be so privileged as to be a part of such a weekend. Thanks be to God for all who worked so hard to provide this "Love-In" for us.

* * *

ARE YOU MOVING? Be sure to send your change of address to the **Glad Tidings,** 50 Wynford Drive, Don Mills 403, Ont.

A youth observer comments on

GENERAL ASSEMBLY

by JAMES MURRAY CUNNINGHAM

It is difficult for a person to collect all the impressions he has gathered from one week at the General Assembly, assemble them on a page, and present them for easy evaluation. Assembly is a showcase for all that is good — and bad, in The Presbyterian Church in Canada. In my time at Assembly I felt pride in our church, pleasure in the personalities of many of its members, and frustration with the washbasins in Knox College. Finally, I was somehow more aware of the presence and love of Christ. This last awareness was of vital importance when I began to consider the basis for the perpetuation of an institutional church. The Church's mission is to the people of the world. The Church is challenged to broadcast the loving word of Christ. This message must be made relevant to people outside the Church. When the Church fails to reach non-Christian people, it ceases to be a valid institution.

The Presbyterian Church in Canada is an institutional church. The job of the observer at Assembly, then, is to honestly assess the effectiveness of our church in meeting Christ's challenge. As one of the observers to this Assembly, I can say that there are many people in this church who still strive to meet this challenge. But I can also say that I am very much afraid.

I am afraid that we will choose to preserve the church as it is now, and then work at our challenge of outreach as a secondary role. I am afraid that money will be ground into powder under the lumbering wheels of our present bureaucracy before it can be used in a sensible manner. I am afraid that lack of understanding of and concern for evangelism, for example, will jeopardize our church's mission. We presently divert money to such relatively unimportant projects as the preservation of church history while the Board of Evangelism and Social Action struggles to find money to improve and increase its work. This is somewhat similar to playing a brilliant violin solo while the concert hall is on fire. And I am afraid that if this scheme of misplaced priorities and blind dogmatism continues, we ourselves will lose sight of Christ's truth. After that, all of our structures will be entirely meaningless.

As a young adult observer to the ninety-fifth General Assembly, I appreciated the welcome I received from church officials and commissioners. I am glad that people listened to me and I hope I was as attentive when my elders spoke. But I am very concerned by what I saw and I cannot allow the immediacy of these problems to be lost in diplomatic jargon. There is no need for reactionary language or reactionary attitudes. There is a need for prayer, and an understanding of the priorities of our church.

Dear Father

We were just thinking, who are we?
No really Lord, why are we here?
We're but specks in this massive world,
And our end could be so near.

But will these deaths of ours matter Lord?
There are others to take this place.
Little will it mean to the world,
Or to Your human race.

But maybe Lord, You prepare for us,
Prepare for our lives on earth,
And prepare for the day we'll come to You,
You've planned since our day of birth.

You plan the way we'll spend our life.
You know our every thought.
We trust in You, You speak to us,
This trust it can't be bought.

It can't be bought with pretty things,
Or hate; this one destroys,
But nourished with some love and trust,
No hypocrite decoys.

We're not so trivial after all,
We'll serve the purpose you'll find.
You've taken time to create these souls,
The body, heart and mind.

— Margaret Chessman, 16 years
Central Church, Brantford, Ont.

OVERSEAS STAFF APPOINTMENTS

It is three years since there have been W.M.S. Overseas candidates at missionary orientation courses. This year there are two who have studied in the linguistics course and have participated in the missionary orientation course. Two other experienced missionaries are going forth as consultants — so we have a total of four going abroad this year.

Miss Welsh and Miss Randall

Miss Joy Randall, Reg.N., Cobourg, Ontario, will in all probability go to Formosa. The slight hesitancy in making a more positive statement at this time of writing is that all clearances have not been made — but each exchange of correspondence indicates a greater likelihood of Formosa. If she does not go to the Far East she will go to some other field. She trained as a nurse in Belleville General Hospital, then nursed for a brief time in Cobourg. In direct preparation for appointment under the Church, she spent a year at Ewart College. That year was followed by a five-month course in obstetrics at the University of Alberta in Edmonton.

The designation service for Joy Randall was a warm, family, friendly service. Conducted by the Presbytery of Peterborough, one realized that Joy and her family were truly supported not only by their own congregation, but by the whole area in which the Randall family has served.

Miss Wilma Welsh is known across our Church where the Stewardship and Budget Department is known. For nine years Wilma has served as secretary to Dr. Hugh Davidson, Stewardship and Budget secretary.

Wilma was born in New Brunswick. She grew up in Guelph, Ontario, where she trained and served as an office secretary. She too has given valuable service to the Church as a volunteer worker. She has been particularly ardent in both Presbyterian and interdenominational camping programmes. Shortly after the General Assembly passed the legislation that allowed women to be elders, she was appointed to the eldership in St. Matthew's Church, Toronto.

Wilma's job is to work as an English language secretary in the Formosan Presbyterian Church Assembly office. In this job she will help to keep the missionary link between the Formosan Church and the seven English language Churches who share in support of the Formosan Church.

The designation service in which Wilma was officially recognized as a missionary, was conducted by the Presbytery of East Toronto in St. Matthew's Church. Dr. Hugh Davidson with whom Wilma worked and Dr. Crawford Smith of Knox Church, Guelph, spoke at the service. Their presence and their messages expressed understanding of the one called to mission service whether it is to serve at home or abroad. It also linked Wilma's home congregation and the one which she had more recently served.

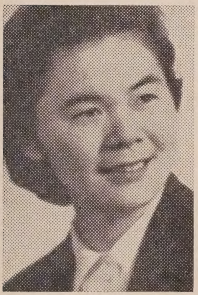
Miss Ellen Douglas and Miss Tamiko Nakamura we hope will go to India and the Far East respectively, in the autumn.

Miss Douglas served in India twenty years ago. Family responsibilities have kept her home these last years. She has served as hospital visitor and presbytery deaconess in Vancouver. The last two years she has been on leave of absence from the Society Staff and has been serving as deaconess in her home city, New Westminster.

Ellen Douglas has been asked to go to India for one year to be consultant and advisor particularly in educational matters. The visa process is still going on so it is not known positively that she will be allowed to serve in India at this time.

Miss Douglas

Tam Nakamura has already served three years in the Korean Christian Church in Japan. The Koreans in Japan have hoped that she might return ever since she left. She too will be a consultant particularly in Christian Education for approximately six months in Japan. She has also been asked to go to Formosa to work with Mrs. Grace Tsai for two to three months particularly in the area of women's work.


Miss Nakamura

Vancouver is Tam Nakamura's home. She has served on the National Missions Staff as Presbytery Deaconess and on the Organization Staff as Regional Secretary. In the last two years, she has been completing her arts degree at the University of British Columbia. This past year she has also been teaching part time.

There are many and varied needs for people to work overseas in these days. The tasks may involve a longer or a shorter period. It is very important as work is increasingly done with governments and other secular agencies that people with deep Christian convictions and courage to rely on those convictions despite the temptations to doubt and fear, be sent abroad. These are challenging days and the jobs are challenging jobs. We are thankful to God for these women going forth this year.

Wilma listens in at the language lab.

LEARNING NEW SOUNDS

by WILMA WELSH

Joy Randall and I attended the 20th annual Toronto Institute of Linguistics held at Victoria University, Toronto, from May 13 to June 27. One hundred and sixteen candidates for Overseas service met to worship, study and discuss together. Sixty-four were from the United States and fifty-two from Canada. We will be serving in at least thirty-three countries and in about the same number of languages.

This intensive short course in applied linguistics may be the only preparation which a prospective missionary receives for facing the new language. Some missionaries are fortunate to be able to attend a well organized language school while others have to depend on individual tutoring — often unqualified to teach them. The phonetics course is to sharpen the student's hearing of sounds which may be exotic and strange to him and to make him aware of sounds which he may use constantly in his own speech but which he is unaware of. Another aim of the phonetics course is the development of a flexibility of the speech apparatus so that the student learns to control the various parts of the mouth and throat which are used in pronunciation. He can learn to manipulate them and produce combinations of movement which he perhaps does not learn in his own speech but necessary for other languages.

The skill of mimicry is important

Miss Welsh has been appointed to serve in the General Assembly office of the Formosan Presbyterian Church.

to the language learner, being able to reproduce quickly and accurately a sound or a word in a new language.

We spent hours in the language lab and at home with tapes to try and master these new sounds and to identify them. It was a real challenge to try to recognize some twenty vowels and to reproduce them accurately and to decide whether a vowel is rounded or flat and whether it is made at the front, central or back of the mouth. How patient our teachers were!

Dr. D. Larson, Principal, helped prepare us for our work overseas. His lectures were entitled "Talking Over Social Fences." He dealt with the role of communication and language in mission strategy in missionary preparation. So much was gained by his vast knowledge in the field of linguistics and anthropology.

During the first two weeks my group worked with the Spanish language so that we might use the wide variety of drills and exercises designed for the learning of pronunciation, grammar and vocabulary. The final two weeks we worked with the Mandarin language. All missionaries going into areas where a tonal language is spoken were together studying Mandarin.

As I look forward to language study I realize how helpful these past few weeks have been in helping to prepare me for my work in Formosa.

* * *

YOUTH IN JAPAN

Caught between both generation and culture gaps, Korean Christian Youth living in Japan are faced with decisions which demand a tearing up of some roots, the relinquishing of some long cherished traditions, and the fashioning of a new way of life for which there is as yet no established pattern.

As is true in most Christian Churches, there is in the K.C.C.J. the tension between the traditional attitude towards Youth — i.e. to be seen regularly, but not heard — and the growing restlessness of the youth themselves, together with some forward looking pastors who see the changes which are inevitable if the Church is to survive when the present rapidly-aging membership passes on. The tension is often produced not so much between Christian and non-Christian ideas, but between traditional and progressive thinking, both within the church. Added to this is the demand on the part of first generation Koreans for a loyalty to a country which second generation Koreans have neither seen nor known. The risk being taken is that Korean young people will reject both the traditional faith and patriotism of their parents, and close their minds to any attempt at dialogue and understanding.

Young People of the K.C.C.J. in spite of their small numbers have been very active. The theme of their activities last year was "The Young Generation's Understanding of the Church."

It is no narrow idea of the Church that the Young People were studying. In March 1968, Y.P. President Chong Il Lee attended the Youth Council of the National Christian Council of Hachioji, Tokyo, where he met and exchanged ideas with the United Church (Kyodan), Lutheran, Baptist and other Christian Y.P. Leaders. Later in the year a group of ten young people and two pastors travelled to Korea, where again they were able to share in the thinking of young people living in a different set of circumstances. Both experiences helped to broaden the outlook and enrich the programme of the Korean young people living in Japan.

A visit by the Yonsei Student Choir in May gave both Korean and Japanese Young People in Japan a look at Korean Youth at their best. Heads were held a little higher as they realized what could be done when given a chance.

The National Conference, held at Shodojima focussed the attention of the young people not only on their own personal problems and frustrations, but on the message and mission of the Church. Dr. In Ha Lee was the principal speaker supported by author, historian, pastor Dr. Yoon Tai Oh. Over 150 young people and leaders, representing four nations were in attendance.

Sooheh Oh, Public Relations Convener of the National Young People's Council, writes "The Young People's own newspaper *The Lighthouse* issued five times during the year, carried the programme directly to the young people of each congregation. Of the 38 congregations in the K.C.C.J. only half have Y.P. Societies. However, the National Council and the Presbytery Association seek to serve young people of the whole Church."

Working to unite young people scattered from one end of the nation to the other can be discouraging however, she continues.

"Speaking honestly, one must acknowledge the limitations of our Christian Youth — a lack of vitality and enthusiasm in young faith particularly. However, the hope and zeal of a few who would live out their calling serving in the world promise well for the future."

Activity does not always guarantee results. But with the vitality of K.C.C.J. Y.P. at the helm, results are bound to follow.

EXCERPTS FROM

"The United Nations and Youth"

During the first United Nations Development Decade which comes to an end on December 31, 1969, the United Nations together with its Specialized Agencies worked on policies and programs to raise the basic health, education, employment and welfare levels of young people, to extend self-help and participation by youth and to assist governments, youth authorities and organizations to collaborate in promoting the interests and in meeting the needs of the young. While a good deal of progress has been made, there is no doubt that a vast amount remains to be accomplished before policies are translated into effective national programs and before these programs begin to have the desired widespread effect upon the conditions and aspirations of the younger generation.

Most young people in developed countries are articulate in their demands for greater participation and responsibility. They aspire in their affluent societies to a society able to accord them scope for greater self-realization and an assured personal identity in a machine age marked by increased technocracy and computerization.

★ Youth in developing countries is striving for greater economic opportunity and a fulfilment in terms of wealth, influence and achievement. In many cases they have had a vital role in obtaining independence for their countries and some are already in strategic, political, administrative or other positions of prestige and importance. Their problem is a composite of inadequate resources for national growth, an education system expanding faster than the job-producing capacity of the economy, unemployment which is growing beyond control and productivity rendered ineffectual by an ever increasing rate of population growth.

In both developed and developing countries youth finds itself affected by the generational conflict. Their mobility is always greater than of any other population group. Nutritional problems coupled with ignorance of proper diet is sometimes as great in certain areas of developed regions as it is in developing countries.

★ In 1965 there were roughly 1,757,600,000 people in the world under twenty-five years of age. That is to say, 54% of the total world population was below the twenty-five years mark. Of these, some 500 million were between the ages of twelve and twenty-five and the rest under twelve years of age. More than 75% of these young people under twenty-five live in developing countries: 59 million in Africa, 322 million in Asia and 44 million in Latin-America. Asia alone contains over half the people in this age group. It is estimated that by 1980 the youth population of the world will have increased by 150 million.

To feed this growing multitude is one of the world's greatest problems. Numerically it is certain that the youth of the world will begin to predominate in world affairs. World opinion is going to become increasingly the opinion of the world's youth and the generational conflict will assume proportions not previously imagined. The youth of the world is showing impatience not only to participate, but to benefit.

★ Nutritional diseases are likely to remain one of the most pressing problems in the world during the coming years. Youth in most developing countries is still facing nutritional deficiencies. It is now known that the effects of malnutrition or under-nutrition in children may be carried over into later years. Many of the health and sanitation problems persisting in developing countries derive from ignorance in health matters and unless this is overcome only very meager results can be expected.

Many children still go without schooling. In developing countries despite great advances in school enrolment over half the children have no schooling whatsoever after the age of eleven or twelve and the school enrolment figure for the eleven to fifteen age group may be as low as 10% in some African and Asian countries. Many who have started school and drop out lapse into illiteracy.

All this occurs despite a tremendous effort by most developing countries. Sometimes four to six percent of the national income in a developing country goes on education. In Kenya, for instance, as much is spent proportionately on education as in the Soviet Union and more than in the United States.

In many developing countries educational systems have too frequently been planned as for developed industrial countries with an over-emphasis on academic learning and little education of relevance to the largely rural environment. In developing countries vocational training does not yet cover more than a small segment of the total population of young people.

★ In many areas young women and girls are still at a disadvantage arising from legal unequality, lack of governmental and non-governmental support and any programs in this field. In many developing countries training of girls is still not regarded as a priority. On the other hand, women and girls in many parts of the developing world have a greater economic role than is generally realized. In Africa they are often the main agriculturalists and learn new farming techniques fast. In West Africa, women are active traders and play an important part in economic development.

★ A national youth policy needs to be established at the highest political level. Anything less would be unlikely to qualify for serious attention. The policy should be based on prior agreement on the broad targets to be achieved in education, training, health, employment, agriculture, industry, welfare and recreation. There should be higher investments in education, work opportunities for the young, funds to equalize opportunities and provisions for youth services. The needs and capacities of young people should be seen in the context of the social and economic situation of the country in question.

★ Young people should have opportunities to be associated with other youth to learn self-government and civic responsibility and to give service to the community.

★ A national youth policy must provide for an information service. The public needs to know not only about youth problems but also about the positive accomplishments of youth, the personal needs and career opportunities in the various fields of youth service and the role of government and non-governmental bodies in meeting the needs of the younger generation.

★ The creation of a parliamentary committee on youth is a useful way to ensure continuing study of the problem. There should also be an authority or ministry for youth problems staffed by youth officers to implement the national youth policy. Government grants to youth organizations in support of national youth leadership training programs would be helpful. In some countries representatives of national youth councils serve on such international organizations as Freedom from Hunger Campaign and youth-subcommittees of National Commissions of UNESCO. This practice should be encouraged and broadened.

★ Voluntary service in other countries has become a form of international student exchange. At present about 30,000 young people undertake such work annually. These volunteer programs are not without their problems and some are still very serious. Literacy training has always been a popular activity in which to involve young people. About 50% of the 30,000 international volunteers are engaged in teaching in the schools and universities of their host countries.

★ Youth and development constitute two aspects of the same process of growth and with sufficient imagination and insight they can be related in such a way that one strengthens, sustains and reflects the other.

SOS

Summer of Service

This summer ninety Summer of Service volunteers are working in 25 projects in various communities across Canada. They are young adult volunteers, senior high school and university students, as well as working young adults like school teachers, who want to get involved in Canadian social issues.

Summer of Service does not have a program to sell. Rather it is a number of young adults wanting to get involved with people who are tackling social issues in communities across Canada. Although their time in the communities is short, volunteers offer their enthusiasm and concern with whatever limited abilities they may have at the time. Their work is to identify more concretely what the issue is in a community, or act on an issue already identified earlier, or both. Volunteers in this way act as partners with a local group in a community helping to stimulate others to get involved in solving problems in their communities.

Summer of Service began as a centennial event where church denominations supported young people who wanted to get involved and help define solutions to social ills. Through the urging of volunteers of that year and again with the support of the most of the mainline denominations in Canada, Summer of Service developed into an ongoing organization for the same purposes. In addition to the support of the Christian denominations, the Federal Government through its Travel & Exchange Division, service groups, individuals and the volunteers themselves, all give financial support to the operations budget.

Projects for this year, as has been the case over the past few years, are quite varied. Volunteers have been invited to Hamilton, Ontario, by a local committee working on the problems of pollution. Volunteers are collecting data on pollution trying to build up the membership of the pollution control committee, who are working in the continuing battle against this urban problem. In Calgary and Cornwall, volunteers have been invited in to work with such groups as the Social Planning Council, C.Y.C., and the Ecumenical Church group, to research further and help stimulate action on the needs and problems of senior adults.

Many projects have to do of course with young adults themselves. For instance, a local committee of young people and community development officers have invited a team of S.O.S. volunteers to work with young adults as they begin to form a youth organization on Fogo Island, Newfoundland. Part of the emphasis of this organization will be to stimulate young people to identify their own concerns and develop programs to meet those needs. Another emphasis will be to have young people themselves work out ways in which they can be a part of the total social redevelopment of an Island facing financial difficulties and the pangs of isolation. When young people from across Canada get together to work on specific situations and share ideas from their own home experiences, projects of this sort begin developing possibilities for the future by young people and with a sense of a Canadian identity less evident perhaps in some adult realms. Other youth organization work takes volunteers to Port Hope, Ontario; Mulgrave, Nova Scotia; Halifax; London, Ontario; Victoria and Prince Rupert, B.C.

Still other conditions in the Canadian social scene relate to the need for recreation programs in various communities. S.O.S. volunteers are working in Winnipeg; Yarmouth, Nova Scotia; and St. George's, Newfoundland, on just such issues. S.O.S. tries to work as a catalyst in the situation like this, working on ways that local committees can continue such programs once the volunteers have left. Often the development of recreation programs leads to meeting people in the community and affording the volunteers an opportunity of identifying other concerns of the people. The short time that volunteers are in the community affords some opportunity to encourage these people to meet together and begin development of ways to overcome such conditions.

For S.O.S. volunteers, the summer is usually just a beginning. At an evaluation session in the last week of August all the volunteers gather together and share their experiences and try to put it into the context of the total Canadian scene. They try to identify how their own involvement has spoken to them and the sponsoring groups about young adult involvement in social concerns. During the winter months these same volunteers work on finance campaigns, publicity, volunteer recruitment, and the locating of other potential project sites so that more young adults may follow in their footsteps. Many volunteers, after just one summer's experience, have gone back to their own community being more sensitive to the problems and concerns there. Many times they have been instrumental in developing committees which try to work out ways to deal with these problems. In this way Summer of Service fulfills one of its underlying goals, namely that young adults have a continuing role to play in solving social problems. The summer experience has provided the opportunity and experience and often the desire to take upon themselves this ongoing responsibility.

OPERATION BEAVER

Operation Beaver is a Canadian International Ecumenical Work Camp program. This year there are 90 young adults volunteering for 7 projects: 5 in Canada and 2 in the Caribbean. In addition 2 volunteers are participating in a project in France.

The Canadian projects include: Quesnel, B.C.; Atikameg, Alberta; Wabasca, Alberta; Walpole Island, Ontario; and Happy Valley, Labrador, Newfoundland.

The volunteers for the projects in Canada come from Vancouver Island to Newfoundland and also from other countries such as Ceylon, Philippines, U.S.A., England, Malaysia, Africa, etc.

The volunteers serving in the Caribbean — St. Lucia and Trinidad — are all from Canada.

COFFEE HOUSE WITH A HEART

A young lead singer grasping a mike and wailing "Love is Blue" accompanied by a solid beat "The Gathering" may not have had soul but brother he had HEART. He and the other members of the Junior High Department of St. James, Toronto, were putting their whole heart into sharing their varied talents by providing the entertainment for their one night coffee house in the church hall.

The young people had thought out and planned the night for a dual purpose: (1) to use their talents to provide fellowship and entertainment for the people in their own congregation, and (2) to go beyond their own walls and donate the proceeds to Canairelief. To point up the need for aid to Nigeria/Biafra, Miss Shirley Dredge who had formerly worked there, was invited to share some of her experiences.

This was another example of how young people with the support of the adults can take their place in the congregation.

EXPLORERS PRESENT "A DREAM OF MISSIONS"

A playlet entitled "A Dream of Missions" was presented by fifteen Explorers from Knox Crescent and Kensington Church, Montreal, at their closing meeting and later at an open meeting of the Presbyterial Executive. Successfully portrayed were Margaret Kennedy, Louise Gamble and Mrs. Leatherdale, as well as nurses from Vellore, students from the Cecilia Jeffrey School and two native Indians seeking help for their babies. Mrs. Letherdale was present at the second presentation and saw herself on the stage. Congratulations are due Mrs. Norman Benson for her fine leadership of these Explorers.

POSITION AVAILABLE

Are you interested in serving the Church part-time or full time? Position involves typing, filing and processing of subscriptions. Contact The Editor, Glad Tidings, 50 Wynford Dr., Don Mills 403, Ont. 429-2840.

BOOK REVIEW

HOUSE OF BONDAGE, by Ernest Cole. Random House. $10.

Everyone should read this book. It is heart-rending and shocking. It is true. A talented young South African, black in colour, uses his skills as a photographer and writer, to show the world the plight of his people, knowing he will have to leave the country if it is to be published. In a simple and direct way, he tells the facts about apartheid — what it is like to live in a country where 4½% of the national income is spent on education and less than one-tenth of it on education for Africans; where it is against the law for an African doctor to minister to a white patient even if he is dying; where an African who moves to an urban area has to wait for 14 years and hold a job all that time before he can qualify to have his wife and children come to live with him; where anyone who is openly critical of government policies can be banished to a remote camp or confined indefinitely to his home; where your community may be marked a "black spot" and you and your family moved to a housing project in a remote area; where the food you eat is called "boysmeat" (hoof of a goat, pig's nose, cow's neck); where dry cleaning is segregated; and one set of elevators is marked "Whites" and the other "Natives and Goods". All this in a country where seven out of every ten Africans and 94% of whites profess Christianity and a Church teaches apartheid as an integral part of Christianity — that whites are "the elect" and dark-skinned people are inferior in the sight of God. This book should be in your local library. We suggest you recommend it to the librarian if it isn't.

SYNODICAL GIVINGS

JANUARY - JULY 1969

	Objective	*To date*
Saskatchewan	$ 13,927.00	$ 4,981.11
Manitoba	19,209,00	5,585.17
Hamilton and London	160,980.00	57,941.92
Toronto and Kingston	174,484.00	58,800.00
Montreal and Ottawa	81,240.00	29,444.97
British Columbia	21,736.00	5,872.02
Alberta	21,869.00	4,558.41
	$493,445.00	$167,183.60
Special Gifts		$8,169.15

Letter

Unusual Sense of Colour (see pages 4, 5)

"I first noticed Lane's unusual sense of colour when he was painting in the little pre-school colouring books. When he was about four he insisted he only needed 'white paint'.

" 'Whatever would you colour white? The pages are already white?' I questioned his choice.

"But he coloured the E page of shining white eggs in a grayish-white carton (paper-maché type), the I page with vanilla ice-cream daubed to look eatable in a creamy-coloured cone, the L page of a pure white lily with shaded folds, a Grandmother with beautiful white hair and a snowy white gown, a startling snow-white snow scene, etc. The other children nearly the same age had bright reds, blues and greens and Lane's looked so different.

"Even before he started school Lane would take a box of paints and colour actual scenes on cardboard panels." — Mrs. Ken LaCarte

OFFICERS' CORNER

Down to business again.

PROGRAMME COMMITTEES — Let that September meeting start things off with a BANG! Count on your telephone committee for alerting all members.

"GLAD TIDINGS" SECRETARIES — It's that time again. Remind members that *Glad Tidings* is one magazine that they can't afford to do without. Of course, you've been saying that all year — but now tell them to watch the mail for their Notice of Renewal card. Cards for December 1969 expiry dates should reach them by September 30, and should be returned promptly.

HOME HELPERS' SECRETARIES — Keep up those contacts with your Home Helpers — a garden bouquet for one, a telephone conversation with another, shopping for a third. The list could be endless. Your "church-in-action" gestures will be appreciated.

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B. *Set Free for Others,* by Frederick K. Wentz. This background book discusses who the Christian is, and why and how he is involved in reconciliation. $1.50

C. *Adult Guide on Reconciliation in a Broken World,* by Betty and Hunter Beckelhymer. This guide suggests how other books and resources may be used especially, "Set Free for Others" and includes suggestions for Bible Study for each of six sessions. $ .85

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Dare to Reconcile is suggested for older teens (16+) as well as adults.

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The Land of Tender Toes, by Dorothy E. Logan, a book including a guide and supplementary material. $2.75

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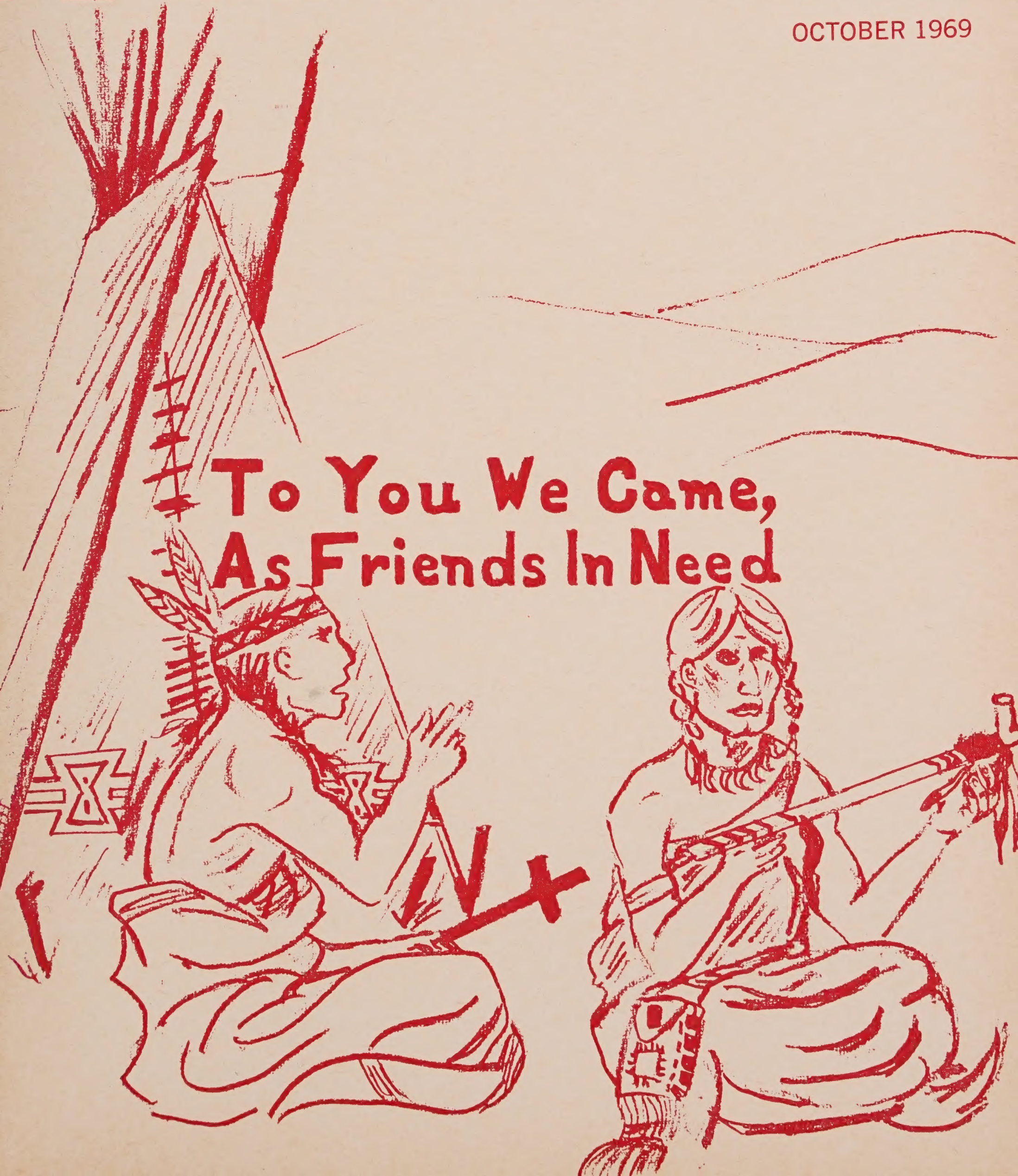
GLAD TIDINGS

OCTOBER 1969


To You We Came,
As Friends In Need

GLAD TIDINGS

October 1969

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Helen C. Proudfoot, B.A.

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Editorials

THIS ISSUE

The Church has been involved in working with Indian Canadians for a long time. It has been praised by some and severely criticized by more for what it has done, particularly in the field of education. In this issue we have tried not only to give a glimpse into some of the past, but also to tell you of some current developments and the hopes and accomplishments of a few young Indian Canadians. In later issues we hope to tell you of the work of some of our men and women on Reserves in Western Canada. After reading the articles in this issue and using the programme suggestions, you and your group may wish to do further study and reading. A list of material is available from the Indian-Eskimo Association, 277 Victoria St., Toronto 2, Ont.

FRONT COVER

The cover of this special issue was designed by Sidney Kirkness, a grade eleven student at Birtle Indian Student Residence last year. One of the top students of Birtle High School, Sidney is quite athletic, specializing in track and field work. He is a member of the Collegiate relay team and does well in the mile and half-mile events. Many evenings after completing his studies, Sidney will go for a four or five mile run. His hobby and special interest is art. This past summer one of his works was part of a travelling art exhibit by students from the Manitoba schools. Sidney attended the Banff School of Fine Arts in July and August, and reported much benefit from his experience. He had the honour of having one of his paintings purchased by the Banff School of Fine Arts for its Permanent Collection. His attendance at the Banff School was made possible through gifts to the Society by interested auxiliaries providing for scholarships for Indian students.

TWENTY-TWO CENTS POSTAGE

Most Glad Tidings subscribers will probably not be surprised that one year's subscription has been increased to $1.50. After all it has been $1.00 for eleven years and what hasn't increased much more than 50% in that time? They may be surprised, however, to hear that 22c of the $1.50 will be paid to the Post Office for mailing the magazine.

—National Geographic Society, National Geographic Magazine

REACHING FOR THE TOP

By the REV. GORDON WILLIAMS

"What makes you different from other people?" "I guess you had a few problems to face along the way, didn't you?" "What made you keep trying?" "Was it all worth it?" "Are you a white man or an Indian

← Mohawk Indians from the Caughnawaga Reserve near Montreal rank as the best high structural steel workers in the world.

now?" These are some of the questions which I have been and am being asked. Some queries are made in admiration, some with scorn, some with curiosity, and some with a genuine interest to learn.

I am writing this to acquaint you with the Indian student who is going to university. Some problems, some inspirations, some achievements will be part of his everyday life. Education appears to be the answer to the many diverse problems in our present social structure. University is now open to more students than ever before. The rapid growth of student population on the campuses across Canada proves this fact. Young people also are aware of the need for a better education.

The technological era has moved in on us. No longer can one find satisfactory employment with a high school matriculation. Our present society requires specialization, and a university degree is almost compulsory in order to secure one of the specialized jobs. With these thoughts in mind, the native peoples of Canada are startled by the demands thrust upon them. No longer can they retreat into the past or remain isolated on the reservations that often dot the wastelands of our nation.

The young Indians realize the value of a better education and many of them are moving off the reservations to achieve their desired goals. However, there are many obstacles to hurdle before they find themselves full participants in our society.

Isolation in their youth adds to some of the immediate problems they face when they try to make the transition. There is a definite element of shock that must be overcome before they can truly find their bearings in the fast moving world of today. I feel it is the equivalent to the shock any one of us feels when we enter a foreign country. No matter how well we are briefed on the probable cultural shock we are never really ready for the fantastic change that occurs. Yet, many of our young Indian people of today find themselves confronted with a cultural shock but no one really understands their plight. Most of them want to be active citizens of our society but they require a period of adjustment. The first few weeks are the most critical. Initially they are lost in a new environment which appears to reject them rather than accept them, and they must adjust to this very discouraging situation.

The earlier period of isolation has another drawback. Their public schooling often leaves a lot to be desired in relation to their grounding in English. They may progress favourably until their senior years in high school, and all of a sudden "crash". This was one of my problems. Somewhere along the line I had overlooked some of the basic rules about the English language. My essays revealed the lack of proper training in my earlier years of school. Some of this can be attributed to the fact that our isolated position did not attract the best teachers. Another reason may result from the general usage of the English language by those around us. Whatever the case may be, the results are disastrous in the higher grades in school, and many "would be" university students fall by the wayside. I would have fallen by the wayside also if it had not been for some considerate professors who were willing to help me when I was sinking fast due to an overload of essays and reading material.

Moving into the university community is no easy task. The demands are heavy and the responsibility is thrust upon the individual. These two things alone can be stumbling blocks for the most brilliant student. However, for the Indian student there are a few more obstacles to overcome. Usually he finds himself "alone" on the entire campus if he is in a small university; that is, he is the only Indian student. He finds himself an oddity. In my case, I became the symbol of a race of people. I felt like a showcase on many occasions. This was true not only of the university community but of the entire surrounding community. The average student carried the weights of a new found freedom, responsibility, and scholastic challenge. I found myself confronted with all these and the added responsibility of being a symbol of a whole race of people. The combined responsibilities of these were tremendously taxing during the first few months in university. Escape into the past seemed very inviting. However, the concern shown to me by interested persons helped me to continue the struggle.

There were other bridges to build also. Finding accommodation was no mean task. I stayed in residence during my second year of university. I was duly warned by several students that I would be closely watched by everyone. Those who were kind enough to warn me said I was not merely another student but a representative of my people. Whatever I did would cast a shadow on all those who would follow me. Therefore, life in the residence was not exactly a happy experience for me.

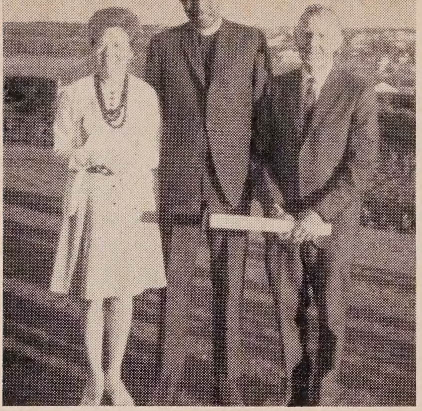
I spent the next two years with a wonderful family who lived a block away from the campus. I considered myself very fortunate in finding such a pleasant place to stay. Many of my fellow classmates in high school were not so lucky. They found themselves objects of rebuttals. One of the favourite excuses which was given to many of us was, "What will the neighbours think?" I found this extremely interesting because this feeble reason seemed to give them the absolute right to refuse us. It is not easy to describe the feelings I had when I was confronted with a refusal. Another common occurrence was the removal of a 'Room to Let' sign when I came to the door which went up again when I left. This accommodation problem is just one more pressure adding to the stress on a university student.

Entering into the various social activities can be a pleasant experience for many students, but it is not easy to make the first step. It takes a great deal of courage for an Indian student to ask for that first date. He may be rejected, and if he is accepted he may discover that his date was not really interested in him as a person. She may just be curious as to what it is like to date an Indian, or she may be trying to prove she is not prejudiced. Such situations often make social happenings an ordeal instead of a pleasure or relaxation. It may take an average "white" student several months to adjust to the social activities at university, but the complexities involved can make this adjustment period more like two years for the Indian student.

Many will find both an outlet and acceptance in sports participation. This can be a source of real satisfaction and enjoyment for the Indian student. Once again, though, there is the other side of the coin, that of the pressure to produce; to produce not only equal to the other players, but better. I was very fortunate to be above average in sport activities. In spite of some isolated incidents of prejudice, I have many fond memories of my friends on the football field.

There is one more area that an Indian student must learn to accept. I found myself going beyond the university community and I was in demand by various service clubs as a spokesman for my people. It was surprising for me to find out how little the average person knew about my people. In many cases their ignorance was due to apathy. I found myself booked up as far as a year in advance. These speaking engagements often affected my studies. However, I felt it my duty to make as many people as possible aware of the plight of the Indian student and the Indian people in general. I will always be involved in making more people realize my people can become equal citizens in our society. However, the final decision rests with other Canadians to accept us as equal.

I must admit it was not easy for me to achieve my present position. I felt like quitting many times. I suppose my sincere desire to become a minister carried me over the rough spots. There also was the awareness of my calling which I could not dispel from my mind. I always had a reason not to turn back. When I would feel discouraged or hurt I would still know I had to go on. This is a basic necessity for every student whether he is Indian, white or any other nationality. We must have a definite aim in our lives. I feel the many trials and tribulations have only added to my



Gordon with Mr. and Mrs. Rusaw
at service on June 8.

experience. Yet, success in my educational venture or my field of endeavour will never change my identity, "I will always be an Indian regardless of what others may feel or see."

From the ghettos of the wilderness,
Through conflict, pain and stress,
The Indian student seeks his lot
As he reaches for the top.

Special service at BIRTLE

On Sunday evening, June 8, the familiar words of Kum Ba Yah, with guitar accompaniment, could be heard from the hillside above the town of Birtle. It was a lovely summer evening as some three hundred persons gathered on the beautifully landscaped grounds of the Birtle Student Residence to participate in a service of worship. The senior girls of the Residence formed the choir and, with guitar accompaniment by the Rev. Gordon Williams, led the service in the singing of many of the contemporary hymns.

The Service was conducted by the Presbytery of Brandon, with the Moderator, the Rev. Walter Donovan, presiding. Also participating were the Rev. Rex Krepps, the Rev. Larry Jackson and the Rev. Brian Penny. All four of these ministers have served as chaplains to the Birtle Residence in recent years. The Rev. Gordon Williams, a graduate of Birtle and the first Indian Canadian Presbyterian minister, preached the sermon, using as his topic, "Our Task in Life".

In addition to the student body and staff of the Residence, many persons from the area, as well as some who had come from farther afield for the dispersal sale, were in attendance. Mrs. S. Flett, the wife of the first principal of the Birtle School (Mr. G. G. MacLaren), was present with two of her granddaughters. Miss Giollo Kelly, Executive Director of National Missions, also was in attendance. On behalf of the Society she paid tribute to Mr. and Mrs. Rusaw for the contribution they had made in the more than twenty-five years in which they had served the Indian Canadian students, and presented them with a suitably inscribed citation. The service was a fitting climax to the eighty years in which the Society has been responsible for serving the Indian children who have come to the Residence on the hillside overlooking the town of Birtle.

BIRTLE INDIAN SCHOOL

By N. MARTIN RUSAW

As one approaches the town of Birtle in western Manitoba, one is confronted with the view of a fine setting of buildings, a large brick structure of institutional size plus a number of farm buildings representing a large farming operation. This is what has been known for many years as the Birtle Indian School — the school that overlooks the Birdtail valley, the Birdtail River and the Town of Birtle, the school that has been known for its fine setting and for its beautiful grounds and landscaping.

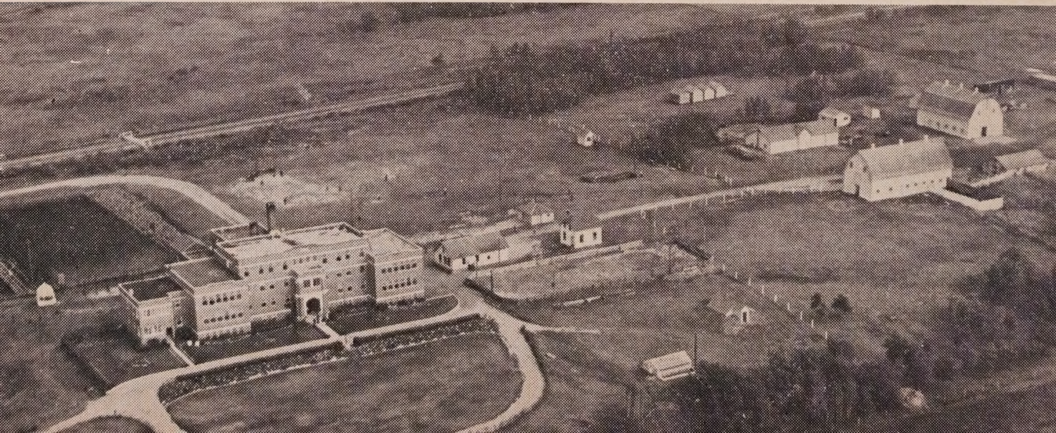
Built around 1930 by the Federal Government, it was turned over to the Women's Missionary Society of The Presbyterian Church to operate as a Mission School for Indian children. It replaced an earlier building, owned and operated by the Society to serve the educational needs of the Indian children from the Presbyterian Missions on the Birdtail Sioux Reserve, the Waywayseecappo Reserve, the Keeseekoowenin Reserve and the Rolling River Reserve. For a time also some of the children from the Mistawasis Reserve in northern Saskatchewan were brought in as well.

Through its doors have passed almost two thousand young Indian scholars. In its earlier years its students were educated on what was known as the half-day system with half of the school day spent in the academic field and the other half in practical projects in the residence or on the farm.

Over twenty years ago the half-day system was abolished and the pattern of the Provincial schools followed. Students came into the residence for the full ten months of the school year, received their full maintenance, education and all other training. This was the era when the emphasis was on the religious training — Sunday School, catechism teaching, C.G.I.T., Mission Band and Young People's. It was also the era of all-Indian teams in the various sports, all-Indian choirs and bands. The Christmas concert was the highlight of the winter and much time was spent on its preparation. The programme each year consisted of drills, songs and pageants. There were no, or very few, speaking parts because the Indian children were very shy. Halloween was the big fall re-union of the parents and students. Horses and wagons would start to gather a day or two before until a small tent city grew up in the pasture. These were the happy social times for the Indian parents as they met with their families and also with the Indian people from the different reserves. Sometimes Easter was another get-together but this depended on the weather. However, the 24th of May, the great Queen's birthday, was a time for celebration. Treaty had been paid and there was a little cash to bring along as well, so the wagons, horses, spring colts and dogs came into the tent city and a happy reunion was held.

As time went on, and family allowances came in, there was an increased interest in education for Indian children. Birtle Indian School's pupilage grew from around the hundred mark to as high as 180. This was the period when children had to be refused admission due to the lack of accommodation. The need for greater educational facilities for Indian children saw the introduction of day schools on the reserves. This move was received with great satisfaction by the Indian people. They could now have their children at home and obtain their education as the white man did. However, after one year of experience many of them wanted to return to the residential school. The children found that they liked it at the residential school and the parents discovered that providing food and clothing for a family required responsibility and money. The day schools almost emptied the Birtle Residential school, as all the reserves it served received their day schools about the same time. However, this gave an opportunity for the extreme northern Indian children to get an education and many from northern parts where only aircraft could make contact came to receive schooling in the south. Thus the Residential school pupilage remained at a level for several years.

Birtle Indian School was the first Indian school in Manitoba to introduce high school education. At first the high school courses were added to the residential school curriculum. As the numbers increased, the Birtle High School opened its doors to Indian students. This was integration at the high school level. As accommodation in the Birtle schools permitted, the elementary school students were accepted in the classes until all students became integrated into the town schools. This was the end of the operation of fed-



BIRTLE

erally-operated classrooms in the residential school. The residential school is no longer a school but a residence or home for Indian children who attend a Provincial school. Thus today, what was known for many years as the Birtle Indian School, is now the Birtle Indian Student Residence.

In recent years the Birtle Indian Student Residence has been a home for students from broken homes, from very bad homes, homes too distant to permit children to attend school, for orphans and some who may be on probation, etc. The majority might be considered as welfare cases. Gradually the resident numbers have decreased to around eighty students. When the fall term starts there will be no more high school students in residence, as they are being placed in foster homes in various towns. Only students of the elementary level will be in Birtle Indian Student Residence. The forecast is for around fifty students or less.

On April 1st last a major change took place when the Department of Indian Affairs took over the complete operation of the residence. The staff have become civil servants. The Institution is now operating on Federal Government policies and procedures. Locally the people of the community have been noticing these changes and they are asking about the future of the Birtle Indian School.

Inner City INDIAN PROJECT

By the REV. REX KREPPS

This work is possibly one of the newest ventures of our Church. Undoubtedly it is the newest in the City of Winnipeg. Since it is so new you will realize that it is in the initial stages of development and will take on its structure as the needs become more evident.

The work takes place on Logan Avenue and Ellen Streets in downtown Winnipeg in a Reformed Church building which had not been used for two years. There are hundreds of people milling about this area who appear to be without roots. Very few of these people stay in one area for any length of time. The children play ball on the streets and have their regular gangs. Their activities extend to well after midnight, at which time windows are broken and fights begin, and in general, it is noisy. Friday and Saturday appear to be the noisiest, consequently we are trying to schedule something else for people to do on the weekends, as are the other agencies in the area. We cannot

HAVE YOU RENEWED YOUR SUBSCRIPTION?

—Kofod

claim much success so far, but we have begun some projects which interest the people. One thing is a sewing class for the women. So far they have all been our Canadian Indian ladies who have attended and the class has been taught this summer by a Dutch girl on Saturday afternoons. Two ladies from one of our Presbyterian churches in Winnipeg, both qualified home economists, have begun a home economics course which is proving to be most successful. This course is taught on a Tuesday evening and includes such things as how to make salads, pastries, muffins, etc. Instruction is given on other household chores, such as how to do the daily or weekly laundry. You would be surprised how many of these people have never used an electric washing machine or a sewing machine, but they are learning in this course. To date all our equipment in use has been donated, and we have very few needs left. Practically everything is second hand and no one is afraid to tackle something that is second hand! There are a great many laughs between the instructors and the instructed. It does your heart good to hear one of their classes in session, as they appear to be having a very good time. Sometimes I get to "listen in" and must confess that I have learned something too. I did not know anything about food content, diets and menus, but by eavesdropping a bit I have learned a few things about the cholesterol in milk and the foods that can be used as a substitute for that which is high in cholesterol content. I notice that in their sewing classes they cut out and sew dresses, and are presently working on a star-burst pattern blanket.

The men's work so far has consisted mostly of our attempting to obtain jobs for the men who are coming into the city from the reserves. Sometimes we are successful and men get steady employment; most of the time we try at least for casual labour until the family settles into the city way of life.

At the time of writing this article we are in the midst of a Vacation Bible School in this area. The first couple of days were quite a struggle to get organized. Some of the children or "kids" as we and their parents call them, have a habit of running outdoors whenever they get the urge. You never know whether or not you will have the same number in class after recess as you had before recess. They crawl under the tables and chairs, and upstairs under the church pews, and hide in one of the many cubby-holes that are around the place. But they mean it all in fun, and we are supposed to accept it that way. They fight a great deal, too; teachers spend a lot of their time standing between two students who are determined to put on a display of fisticuffs right in the church. At first this bothered all of us, but now we think nothing of it and soon all is back to comparative peace again. You will understand, though, that silence absolutely never reigns supreme in the Logan Avenue work.

We do quite a bit of house-hunting and apartment hunting for people who are coming in from the reserves. Somehow it makes it easier for these people if a minister goes along with them as a friend, and they aren't so afraid of being turned down.

On Sunday we have a Sunday School and a Church Service at 3 p.m. The attendance is not very great, but the attention is good. We teach so that people can learn the great truths of the Scriptures: not just a sermon — but regular teaching sessions with questions and answers afterwards. There also is a Bible Study Class on Thursday evenings where there is informal study and discussion.

From this area comes quite a large percentage of Winnipeg's delinquent juveniles and young people. We visit those whom we know are in detention, and when requested to do so, we attend the trial. To date we have been instrumental in getting a Big-Brother-Sister-Movement going in the local detention home. It has been most appreciated by the staff of the Detention Home and by the boys and girls too. The staff requested this work and it is the hope of our Presbytery that we can keep adequate numbers interested in this very special field of service.

As stated previously, there are no hard and fast rules regarding what we are supposed to be doing in the Church in this area, but as avenues of service open up, we seek to do our part to ease the burdens of others. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

* * *

Comments on this issue will be appreciated. — HCP

Can you make a dress?

By MRS. N. M. RUSAW

"Can we sew, Mrs. Rusaw?" "Will you help us make something, Miss Torrie?" This was the beginning of sewing classes this spring at the Birtle Indian Student Residence.

We were going to make it a Saturday morning and afternoon extra curricular project under the direction of Mrs. Schwartz, but so many girls wanted to learn to sew that it extended to several other days during the week whenever girls or staff could spare the time.

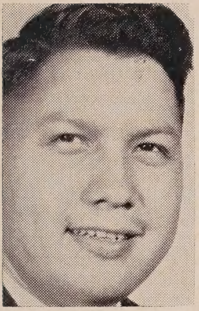
We tried to keep the classes more or less on the same articles for material and speed sake. Each girl made eight articles — baby gown, jacket, bib and bonnet, a one or two-year-old pantie, slip, dress and pant suit, with patterns for each to keep for future use, before being allowed to make a summer dress for themselves.

All the articles except the girls' dresses were made from outdated clothing, such as skirts, slacks, nightgowns, smaller pieces of print and, of course, flour bags. This gave the girls some idea of how to make over clothing for younger children and to use up smaller pieces of material by combining with another colour.

All were very proud of their project and all, including the staff, were amazed at the amount we had accomplished within four months.

As you will see in the photo the girls are very pleased to display their work. We had many visitors to see it and everyone admired their new summer dresses, so many with the long sleeves and roll collars. Every dress was of a different material and pattern, each girl choosing her own style. There was much planning of who would wear these articles as each girl was allowed to take them home to show their parents and friends.

Proudly displaying their sewing.



INDIAN EDUCATION

By COLIN WASACASE

A graduate of Birtle and for three years Administrator of the Cecilia Jeffrey Residence, Colin presents his views as an Indian Canadian.

What is education? It is a term that many of us use in our everyday language. Education is a learning experience. Some people say that certain individuals learn the hard way, yet education is only good when we go from the known to the unknown. What about the Canadian Indian whose cultural values, language and way of life are vastly different from our middle class society of today? What has the Indian really learned since his first encounter with the non-Indian in 1492? During these intervening years many people have examined this question. We have tried to answer it by offering the Indian many forms of education without really asking the basic question, "What type of education does the Indian want?"

There have been many experiments in the field of education of the Indian — industrial schools, residential schools, day schools on reserves, integrated schools, etc. Yet what have all these experiments resolved? How far has the Canadian Indian progressed? The examination of some of these questions is essential in the light of the cultural values, language and way of life of the Indian. The cultural values of the Indian are important to him but as he is caught between two worlds, Indian and non-Indian, he becomes bewildered. His religion which he felt so important to him has suddenly become a very difficult act to perform. He communicated with God through nature who to him was "Kitchee Manitou". The missionaries came to him speaking about a God and a Christ who would help him. The Indian believed there was a God who gave him things through nature and provided an after life which he called the "Happy Hunting Grounds". Yet somehow this seemed wrong as the missionaries tried to explain it to him. The basic premise of education in going from the known to the unknown would have fitted here and the Indian would have had this personal encounter with Christ as a result of Christian teaching.

Some of the other cultural values which are essential to the Indian are the essence of sharing, the communal type of life, the sharing with those who have gone to the happy hunting grounds; these must all be examined if the Indian is to be educated.

Language is so important in communication. We are surprised and shocked when the French insist that we learn French in our schools. Yet how many people really stop and reflect about the Canadian Indian's language plight. Before we send our missionaries and teachers to Canadian Indian reserves, how much orientation do we give them about the language and culture of the Indian? The Canadian Indian as he attends the non-Indian schools must learn in a language other than his own. A classic example of some misunderstandings is the comment of a non-Indian teacher after she had taught an eight-year-old Indian child for approximately two months, "He doesn't seem to comprehend what I am saying. I think that he is a slow child and should wait a year before attempting grade one. We should place him in kindergarten and see how he makes out." Difficulties such as this are faced by the Indian child in non-Indian schools. Some attempt should be made to instruct these teachers in the Indian language of the area where they will be teaching. We have many people teaching French today who knew very little until they learned it, and why not Indian? The Indian child I am certain would learn much quicker and progress in school at a better pace, if such were the case.

And what about the textbooks? What do school texts say about the way of life of the Indian? All our primer readers and beginner's texts use the English language with examples which are completely foreign to the Indian way of life. Many Indians know nothing of sidewalks, buses, trains, or cars, let alone the sounds related to them. The Indian child could understand more readily the sound of motor boats, the splash of a paddle, the jumping of a wild animal. This way of life written in his own language would assist the Indian to progress and be proud that he is Indian. To use a common phrase in our school system, "there would be greater class participation" and very few silent Indians. His way of life could be demonstrated in stories in our readers. More Indian success stories in history would give the Indian a greater sense of achievement and greater pride in his race.

If we were to promote some of these suggestions it would create an incentive for the Indian to desire a better education and to have a greater sense of accomplishment. We must become more fully aware of the situation in which the Canadian Indian finds himself if we are to help him to progress. Our Christian responsibility lies in meeting the needs of people in whatever situation they find themselves and serving them there in Christ's name. Let us all assist in this endeavour as we move further into the field of education in the ever expanding world of this space age.

The End of an Era

March 31, 1969, marked the end of an era in the area of Indian education. It was the Missionary Societies within The Presbyterian Church in Canada that assumed responsibility for the education of Indian children in the Presbyterian Indian mission fields. Miss Lucy Baker was appointed in 1879 to the Prince Albert Mission by the Woman's Foreign Missionary Society as the first missionary teacher. This was followed by further appointments of teachers and the establishment of residential schools. In December 1888 the first residential industrial school was opened at Birtle, Manitoba, in a large rented stone building. Two years later there were seven industrial schools in operation, as well as four day schools in Manitoba and Saskatchewan, followed later by four in British Columbia. These schools were built by the Society, and operated with a per capita grant received from the Federal Government. All expenses of operation over and above the Government grant were the responsibility of the Society — expenses such as clothing and feeding the Indian children and paying the salaries of teachers and school staff. In 1893 a new residential school was completed in Birtle, which was thoroughly renovated in 1905. In 1901 mission work was started in the Lake-of-the-Woods area of Ontario and in January of the following year a residential school was opened on the Shoal Lake Reserve and named after the Society's first Secretary for Indian work, Mrs. Cecilia Jeffrey.

When the various Women's Missionary Societies amalgamated in 1914 to form the present Society, its work among the Indian Canadians in Western Canada included responsibility for eight boarding schools and six day schools. Church Union in 1925 reduced these to two residential schools — at Birtle, Manitoba and the Cecilia Jeffrey School at Shoal Lake, forty-five miles from Kenora, Ontario.

In 1929, the latter school was moved to a new location three miles from Kenora where the Government had erected a modern building for this purpose. The Department of Indian Affairs also erected a new school at Birtle, which was opened and dedicated in October 1931. At a meeting of denominational representatives with the Department officials in 1934, endorsation was given to the principle of the Churches conducting the residential schools and the Department of Indian Affairs financing them by means of per capita grants. Beginning in September 1954, all the teachers in the Indian Residential Schools became employees of the Department of Indian Affairs rather than the Churches, with the denominations having the privilege of nominating qualified teachers to the Department. In 1958 the practice of the Federal Government making per capita grants was replaced by the Government, through its Indian Affairs Department, assuming full financial responsibility for the operation of the schools. The denominations, however, retained the responsibility for administering the institutions.

In 1960 the Department undertook a program of integration whereby children from the Residential Schools attended the public schools in their district. This program resulted in the schools being changed into residences or hostels for the Indian children, and in 1968 the names of the Residential Schools were changed to Indian Student Residences.

The final change, bringing to an end the Churches' responsibility for administering the Student Residences, took place on April 1, 1969, when the Department of Indian Affairs and Northern Development assumed full responsibility for the Residences. With the first attempts to unionize the staffs of the Residences more than two years ago, the question arose as to whether the persons serving on the staff of these institutions were Church employees or Crown employees. Differing opinions were presented, with no firm decision being reached. In early 1968 the Public Service Alliance made a submission to the Treasury Board claiming that it was entitled to collective bargaining rights on behalf of the operational category of staff in the residential schools, whom they claimed to be Crown employees under the terms of the Public Service Staff Relations Act. A careful study of the whole situation revealed the fact that there was no alternative but for the Government to take over the administration of the residences. The denominations will have the privilege of nominating qualified persons to the Department for the positions of administrators and child care workers for a period of two years.

During the more than three-quarters of a century in which The Presbyterian Church in Canada, through our Society, has endeavoured to minister to the physical, mental and spiritual needs of the students at Birtle, and for a lesser time at Kenora, hundreds of children have come under our care. Many of them have gone on to take their place in Canadian society; others have found the road too steep. The members of our Society will continue to have an interest in the students who will make the Birtle and Cecilia Jeffrey Residences their home during the school term. Your interest and prayers, we are sure, also will follow the many avenues of service through which we will endeavour to minister and to help the Indian Canadians to help themselves and to recognize themselves as children of God in Jesus Christ. For in so doing they will be able to take their rightful place within our Canadian society.

ATTENTION!

Glad Tidings Subscribers

At the same time as this magazine is being mailed out, Notice of Renewal cards are being sent to Glad Tidings subscribers whose subscriptions expire in December 1969 (D-69). Subscribers with a January 1970 renewal date will receive renewal notices late in October, and so on throughout the year.

Subscribers should return these renewal cards with payment of $1.50 per each 1 year's subscription, to their local Glad Tidings Secretary or forward them direct to Glad Tidings, Room 100, 50 Wynford Dr., Don Mills 403, Ontario. Please do this promptly so your subscription can be processed without delay.

Local Glad Tidings Secretaries

You will need to remind current subscribers to return their renewal cards along with payment. As indicated above, they can do this either through you or direct to the Glad Tidings office. Please make sure that all renewal cards are sent promptly to Glad Tidings, Room 100, 50 Wynford Dr., Don Mills 403, Ontario. If this is done, you need not send a list of renewals.

Because of less paperwork this year, you will have more time to devote to finding new subscribers. If you have not heard from the Presbyterial Glad Tidings Secretary, get in touch with her and ask her for the Glad Tidings kit of promotional ideas. These may inspire you to try out ideas of your own. Enlist others to help you spread the Glad Tidings throughout your congregation.

Plan a presentation and/or display. Secure sample copies and order forms for new subscribers.

Forward promptly names and addresses of new subscribers together with payment to Glad Tidings, Room 100, 50 Wynford Dr., Don Mills 403, Ontario.

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WMS goes out of FARMING BUSINESS

For many years, members of the Women's Missionary Society have been surprised to learn that the Society was the owner of a fine accredited herd of Holstein dairy cattle, varying between seventy-five and ninety head. This herd, however, located at the Birtle Indian School, Birtle, Manitoba, has been well-known to dairy farmers throughout western Canada and in the United States. Members of the herd have annually carried off top awards at many of the summer fairs and exhibitions in Manitoba and Saskatchewan, and have from time to time formed part of the Manitoba entry in the Royal Winter Fair, Toronto. Two of the better known offspring of the herd are "Birtle Citation Bob" who recently won the award for the Canadian Junior Champion Bull and is now in Italy as a herd sire, and "Birtle Citation Sizzler", who upon being sold to an American breeder, won top honours as "The All-Minnesota Aged Bull for 1968".

Credit for this fine herd goes to Mr. Martin Rusaw, who was responsible for developing it from its beginning. When Mr. Rusaw went to Birtle as Principal in 1945, there was a small herd of dual purpose Shorthorns on the farm, which was established as part of our Church's first Indian industrial residential school. Mr. Rusaw soon recognized the need for reorganizing the farm in order to provide more and better food for the students. As part of his plan of reorganization he requested permission from the Society to disperse the Shorthorn herd and replace it with Holsteins. The proceeds from the sale of the Shorthorns in 1950 provided for the purchase of twelve registered Holstein heifers and cows. Through careful breeding and culling, Mr. Rusaw developed it into one of the finest Holstein dairy herds in Western Canada.

Over the years the farm and herd at Birtle have provided an opportunity for the Indian boys in residence to learn much about farming — from caring for the cattle to the operation of farm equipment. A goodly number of them have stated after leaving Birtle that the farm is what they missed most.

With the complete takeover of Indian Student Residences by the Department of Indian Affairs and Northern Development this spring, it became necessary for the Society to disperse the Holstein herd and farm equipment. This was done in two sales — the herd dispersal on June 9 and the equipment sale on June 16.

June 9 proved to be a big day in the life of the small community of Birtle, when local citizens, together with prospective buyers and interested spectators from the Prairie Provinces, as well as from the United States, gathered in the local arena to view or participate in the dispersal sale of the eighty-two head of Birtle cattle. Rockwood International Livestock Ltd., of Georgetown, Ontario, managed the sale, which was preceded by a brightly costumed Indian pow-wow performed by a group of the boys from the Birtle Residence. Mr. Les Millington of Rockwood International had high praise for the Birtle herd and for Mr. Rusaw as its breeder. The proceeds of the dispersal sale have been earmarked for the Society's work with the Indian Canadian people.

Murray MacKenzie is owner-manager of a photo studio in The Pas, Man.

Photos courtesy of Dept. of Indian Affairs.

The contributions of Indians to Canadian national life are almost incalculable. From the very beginning, Indians gave freely of their skills and knowledge. Jacques Cartier and his men managed to survive only because an Indian gave them a remedy for scurvy, made from tree-bark. Wherever explorers went in the unknown land with its harsh extremes of climate, Indians guided them, showing them how to travel over difficult terrain, how to live off the land, and use their methods of survival.

The first major industry of Canada, the fur trade, depended entirely upon the highly developed skills of Indian trappers and hunters. Development of the fur trade was only possible with the adoption of Indian trail foods, such as pemmican and bannock, and Indian means of transportation. Canoes, toboggans and snowshoes are in use to this day and unchanged in basic design. Many modern drugs owe their origin to Indian people who first discovered how to use them. New drugs are still being discovered from

Public health nurse Edith Green is a Mohawk from Tyendinaga, near Belleville, Ont.

Morris Wesley and Raymond Wahbezee
a furniture plant in Southampton, Ont.

old Indian remedies.

Indian foods such as maize, corn, beans, squash, pumpkin and turkey are now world-wide in use. Wild rice is a gourmet dish. Hominy, succotash and even popcorn came from the Indians. The Six Nations' corn soup and corn bread are famous. A portion of pemmican is equal in food value to about five times the same quantity of fresh meat and it can be eaten just as it is, stewed or made into soup. Maple sugar is a famous Canadian product. Countless berries, nuts, edible seeds, greens, roots and tubers known to Indian people have been adopted by their fellow Canadians as everyday foods.

Since the days of Samuel de Champlain, Indians have fought and died beside their fellow Canadians, willingly and bravely. Many individual Indians have made outstanding contributions to Canadian life.

Agnes Panadis, an 80-year-old Abenaki Indian from the Odanak Reserve near Pierreville, Quebec, weaves a basket of "sweetgrass" in the traditional manner of her people.

CONTRIBUTIONS TO NATIONAL LIFE

David Bruce harvests the seneca root for which there is a steady demand from pharmaceutical firms.

he Saugeen Reserve work in the lumber yard of

KENORA Fellowship Centre

By the REV. A. F. MacSWEEN

KENORA
FELLOWSHIP
CENTRE

A 9′ x 12′ rug would be too small for many living rooms. It does nicely for the Lounge at the Kenora Fellowship Centre. Imagine then a group of forty people, (there have been sixty on special occasions) crowded into the lounge at one time. Some children are asleep; some sports enthusiasts are watching a game on T.V., but most of those present are just tired and glad of a clean and friendly place to rest.

The Indian population contingent to Kenora is estimated at about 3,000 people, with as many more from distant areas making occasional visits for business and family reasons. Some of these folk have put a modest education to good use, and work as fishermen, lumbermen, guides, cooks, etc. Some others unfortunately have never quite managed to adapt themselves to Canadian life in the 1960's. Shyness, misunderstanding and poverty leave them frustrated and floundering. People of every race in such circumstances sometimes find a seemingly easy escape from their problems in beer, wine and hard liquor.

The escape of course is temporary, the results are often disastrous.

The Kenora Fellowship Centre provides an alternative and some measure of security to Indian people visiting the town. There is only one admission requirement and that is sobriety. For those who are drunk there is a government sponsored institution a few blocks away. When the unfortunate victim has regained his feet he will be welcome, with all the others who already have made the Centre their temporary headquarters and appreciate the chance to meet their friends in decency and dignity without embarrassment or cost.

Besides the Lounge, the Centre provides washroom facilities, showers and a laundry. Some overnight accommodation is available, for ten women and children upstairs, and for six men on the main floor. There have been times when double that number stayed over, rolling out blankets and sleeping bags wherever there was space on the floor. There is also a small library, a tiny sewing room, and a clothing depot where large quantities of good used clothing are received from local homes and groups, and from church groups in many congregations. The clothing is sorted and made available, mostly to mothers, at very modest prices under the general motto of "help, not handouts". The proceeds go into a special fund which is used only for projects to assist the Indian people.

The history of the Centre is a long story of negotiation with local authorities who were timid and sometimes prejudiced. A former brewery was purchased and demolished by the Board of Missions at considerable expense to make way for a suitable building, then the Town Council refused to issue a building permit. Repeated attempts to find acceptable quarters culminated in the purchase of a former tourist home, centrally located and beautifully situated on the shores of Lake-of-the-Woods, within a block of the downtown area. Operations really got into high gear with the arrival of Dr. and Mrs. James Dunn in 1964, and the work recently has been under the care of Mr. and Mrs. Steve Robinson, formerly of the Cecilia Jeffrey School. In addition to the Director and his wife, a couple are needed to "live in", and they serve as house parents, counsellors, caretakers and friends. The hope is that a capable Indian couple may take over this position, but attempts so far to find suitable native personnel have not been very successful.

Every aspect of the work is handicapped by the lack of space and facilities. Plans are already in hand for a greatly enlarged Centre, with accommodation for various additional activities and services. The National Development Fund in its appeals has featured the needs and opportunities of the Centre, and it is hoped that sufficient financial help may soon be available.

Meantime the General Board of

Missions, which supplied capital funds for the purchase and renovation of the tourist home, also provides some $15,000 each year to maintain the operation. A local Board has been established which enlists the interest and help of many concerned people in the area. Several Indian chiefs are charter and active members, and it is notable that successive chairmen of the Board have varied church connections, Baptist, None, United, Presbyterian and Roman Catholic. It is hoped that with increasing local support and adequate facilities the Centre may continue to "do good unto all men, especially unto them who are of the household of faith."

* * *

CANADA'S New Indian Policy

Indian Affairs Minister Jean Chretien, in a statement made in the House of Commons on June 25, announced these major policy decisions:

(a) Full legal control of Indian lands will be transferred to the Indian people.

(b) The provinces will be asked to take over the same responsibilities for Indians that they have for other citizens in the province. This would be accompanied by the transfer to the provinces of federal funds, normally provided for Indian programmes, augmented as may be necessary.

(c) The Federal government would invest $50 million over the next five years in the economic development of Indian reserves.

(d) The Indian Act will be repealed and the Indian Affairs Department would be phased out.

(e) The government will appoint a Commissioner to consult with the Indians and to study and recommend acceptable procedures for the adjudication of claims.

Indian reaction to the new policy was precise and blunt. They called it "cultural genocide", and said that the proposal to transfer Indian affairs from the Federal to Provincial governments is an evasion of the Federal government's constitutional responsibility. Indians also said that at no time during the consultation meetings did they advocate the repeal of the Indian Act. They had protested against abrogation of their treaty rights through International Wildlife Conservation Treaties, but this had received only passing mention by Mr. Chretien.

Many Indians said that the first step to an acceptable new policy would be for the Federal government to honour existing obligations, promises and commitments. They were also disturbed with the clause that referred to the setting up of a Claims Commissioner. The Indians had advocated that a claim commission be set up to settle their land claims.

Mr. Playtor and friends.

The Apple Man

In a shelter on a farm at R.R. 2, Mt. Brydges, Ontario, stand boxes and boxes of clothing and toys waiting to be delivered to various reserves in Southern Ontario.

The owner of the farm, Mr. Clifford Playtor, retired from farming in 1960, and since that time has devoted a large portion of his time to becoming a friend and helpmeet to the Indian people. He brings apples and other fruits to the school children on a regular basis, and has been made Chief Sah-Go-Hyawe, meaning "The Apple Man" by the school pupils of the Oneida Indian Reserve. When apples became very expensive this past winter, Mr. Playtor bought a jar of churning cream instead and the teacher showed the children how to make butter, which they ate with soda crackers. Mr. Playtor has a letter from each child thanking him.

The latest project of "The Apple Man" is the building of and supplying of books for a new library at the Cape Croker Indian Reserve. Mr. Playtor contacted the London Fire Department for assistance in gathering the books. The news of the fire department's assistance hit the news media and Mr. Playtor found himself with about seven tons of books. The Department of Indian Affairs offered him $10 for every $1 he raised and he now has $11,000 for the new library. The Canadian Army has helped out by supplying a truck to transport the books to Cape Croker.

A member of the Indian Eskimo Association and of the Canadian Indian Friendship Centre in Toronto, Mr. Playtor doesn't like his work to be referred to as helping the Indians. "You don't give charity to the Indians because it will break down their initiative," he said.

Mrs. Playtor is also very interested in the Indian people and among their most prized possessions are Valentines and Christmas cards received from and made by the children of the Oneida Reserve. Mr. Playtor also has a leather plaque which some of the children made and presented to him. He believes that many Indian children have a great deal of artistic talent and that they should be encouraged to develop it.

DESIGNATION

Miss Smith

First Presbyterian Church, Portage la Prairie, was the setting for the very impressive Designation Service of Miss Sheina B. Smith, on Wednesday evening, June 10, 1969. The service, conducted by the Presbytery of Brandon, with the Rev. Walter Donovan as Moderator, in addition to the members of the Court, was attended by a group of Indian Canadians from Sioux Village, where Miss Smith has ministered since last September. Also present were interested friends and well-wishers from Winnipeg and Wellwood, as well as First Church, Portage, where Miss Smith is a member. The sermon was preached by the Rev. John Henderson of Thompson, with the Rev. Graeme Duncan of Carberry giving the address to the newly designated deaconess. The congregation was led in prayer by the Rev. H. L. Henderson of Portage la Prairie and by Mr. Edward Bunn, an elder of the Birdtail Reserve, who spoke in the Dakota language. Miss Diane Tait, Brandon Presbytery Deaconess, represented the Committee on the Order of Deaconesses in pinning on Miss Smith the insignia of the Order. Miss Giollo Kelly, Executive Director of National Missions, presented Miss Smith with an inscribed Bible on behalf of the W.M.S., W.D. A reception provided by the women of First Church followed the Service, at which time gifts and good wishes were extended to Miss Smith from those present.

* * *

ECONOMY

The old economy of the people, fishing, hunting and trapping, is no longer viable. Commercial fur farming has replaced trapping; game is scarce, and accordingly living off the land in the traditional way is no longer feasible. The native people, who have had only token education services over the years, have been unable to move into modern ways to making a living.

- **POVERTY:** Over 40% of Canada's original citizens are living on relief and the situation is getting worse year by year. About 47% of Indian families earn less than $1,000 per year and 75% earn less than $2,000.

- **HEALTH:** The infant mortality rate among Indians and Eskimos is twice the national average. The life expectancy of the Eskimo is 20.9 years, the Indian 34 years, while the national life expectancy is 62 years.

- **HOUSING:** About 57% of Indian families live in houses of three rooms or less, only 12% have indoor toilets and 44% have electricity. A new 5-year housing programme was initiated in 1966 to alleviate the serious neglect over the years. While this programme was an improvement over the past, it falls far short of the needs. In fact, the situation is deteriorating. For example, last year under this accelerated building programme 1,734 houses were built, which approximates new family formation but fails to deal with the serious backlog of housing needs.

- **EDUCATION:** The idea of providing Indians and Eskimos with education comparable to that afforded other Canadians became government policy in the early fifties. This new approach is based on the belief that problems of the Indians and Eskimos will be resolved via complete assimilation in Canadian society. The Indian leaders, while in favour of improved education opportunity, object to the destruction of their language and culture. They also strongly object to the image given to their people in history texts and literature in general where they are portrayed as savages.

The educational attainment of Indian children is far below the national standard which appears to be due to a number of reasons:
— bad housing, where conditions are not conducive to study;
— the image he is given in Canadian literature as that of an inferior person;
— prejudicial treatment as a result of stereotype and feeling he is not being, nor likely to be fully accepted in society;
— the language problem — about 40% of Indian children enter school unable to speak or understand English or French;
— poor teachers, with a heavy annual turnover.
Statistically, education attainment runs as follows:
— About 50% of Indian students do not go beyond Grade VI and about 61% fail to reach Grade VIII.
— About 97% fail to reach Grade XII.
— There are about 150 status Indians enrolled full time in credit courses at Universities.

- With the breakdown of the traditional economy, a large number of Indians and Eskimos are moving into towns and urban centres in search of employment. These migrants lack the education and social skills necessary to gain a foothold in the white communities. A large number of them are running into difficulty with the law. It is estimated that about one-third of the inmates of reform institutions of Canada are persons of native ancestry. The offences, in the great majority of cases, are minor — vagrancy, drunkenness, etc.

FELLOWSHIP HOUSES

Our Presbyterian Fellowship Houses have played a very real part in our ministry to Indian Canadian young people. These "homes away from home" were established to serve all young people, no matter what their race or creed. Initially, the Winnipeg House had a majority of residents of Indian origin; however, as fewer Indian young people took advantage of the service, and more overseas students applied for admittance, our ministry there took on a wider scope. Indian Canadian young people continue to be ministered to by the staff of the House through counselling and friendship.

The largest number of residents in the Prince Albert House has been young men of Indian or Metis background, although it too has served a variety of races. The Presbyterian Fellowship Houses provide a Christian home setting for many young people who previously have experienced very little family life.

CBC Expands "Indian Magazine"

Ever since 1964 Indian Magazine has been a popular programme on the northern shortwave network of the CBC's Northern Service, and since October 1968 it has been heard on the CBC national radio network on Saturday evenings. Described as Canada's only continuing national forum for the opinions of Indians, Metis, and Eskimos, it links widely separated groups, helping them to find what they have in common. It also lets non-Indians hear the Indian viewpoint and helps them to understand the loneliness of geographical isolation, prejudice, and misunderstanding.

Co-producers of Indian Magazine are non-Indian John Barbarash, and Johnny Yesno, an Ojibway who is also the host. Yesno is best known as the actor who won a special Wilderness Award for his moving performance in the first Wojeck drama, "The Last Man in the World." His unusual name came from an ancestor who would say nothing but yes or no when the white men negotiated a treaty with him. Born at Fort Hope in northwestern Ontario, the eldest of eleven children, Johnny went to school in Sioux Lookout and later in Sault Ste. Marie. Then he studied engineering at Waterloo University and worked as a land surveyor and engineering technician for several years, during which time he rediscovered his heritage and won a national championship for Indian dancing. A CBC scout saw him dancing and signed him for the Wojeck part, and later he played a leading role in a Walt Disney full-length feature film, Biography of a Grizzly. But it is on Indian Magazine that he has really found his niche. He enjoys his job so much that he works seven days a week. John Barbarash comments: "The programme has had a fantastic response from Indians. It took three years to win their trust, but now they confide in us and welcome us into their homes and closed meetings all over the country."

During the past year the Indian-Eskimo Association noted that many of the CBC's affiliate stations were not carrying Indian Magazine. A check showed that only 14 out of a total of 51 stations carried it. At the request of the Board of Directors, the president, Mr. Walter Currie, wrote to both CBC and CRTC expressing concern about the failure of the privately owned stations to serve the interests of the local Indian people. Replying to Mr. Currie, Mr. Paul Parent, acting director of CBC Information Service, said that responsibility for Indian Magazine is being transferred from Northern Service to the English Radio Network, centered in Toronto, the programme is being expanded from its present half-hour length to 50 minutes, and henceforth all affiliated stations will be required to carry it.

The greater length and revised format of the programme will allow increased participation by regional centres, enabling listeners to hear news about Indian activities and the views of spokesmen from points all across the country. It will continue to include profiles of prominent Indian leaders, artists, or writers, samplings of Indian music, discussions of topics of special interest to the Indian community, reports of events affecting Indians, and the other varied features that make it interesting.

SYNODICAL GIVINGS

JANUARY - AUGUST 1969

	Objective	*To Date*
Manitoba	$ 19,209.00	$ 6,414.00
Hamilton & London	160,980.00	57,941.92
Toronto & Kingston	174,484.00	62,300.00
Montreal & Ottawa	81,240.00	29,599.58
British Columbia	21,736.00	8,484.06
Alberta	21,869,00	4,558.41
Saskatchewan	13,927.00	4,981.11
	$493,445.00	$174,279.08

Special Gifts $11,466.82

RECONCILIATION

"Am I involved?"

by LOUISE A. REITH

The members of the Programme Planning Committee were gathering. Those who had arrived were glancing casually through the resource books which some had been reading. They were trying to recall the ideas they wished to bring to the meeting. Let us listen in on some bits of conversation!

"How is the theme for this year stated? Oh, yes, 'Reconciliation in a Broken World.' Well, the world is certainly broken — all the tensions we read about — wars, rumours of wars, bombings, race riots! It would be wonderful if all these problems could be solved. Do you suppose reconciliation could solve them? What does it mean anyway?"

"The meaning of the word 'reconciliation' has been explained in different ways as — 'to restore a relationship which has been broken,' or 'an act by which people who were formerly at one, now apart and split off, begin to stroll or march together again.' Wouldn't it be wonderful if the peoples of the world could walk together in harmony — the brokenness mended? It will be interesting to think about and discuss."

"Robert Roy Wright, who edits these books we have been reading — you know, *Dare to Reconcile, Set Free for Others* and the *Guide* — says 'Reconciliation is not simply an interesting topic for group discussion. It has become the basic condition of our life together.' "

" 'Of our life together' — Does that mean it has something to do with me?"

"Yes, it seems reconciliation does have something to do with you and me. Looking over these books I found some interesting statements, as, 'Christianity claims that all of us are alienated, all unreconciled even with our neighbours, until we discover that we are at one with God,' that is from *Dare to Reconcile.*"

"That's a strange title. Does trying to get reconciled take daring?"

"It certainly does. It takes a lot of daring and courage to go to someone with whom you have had a disagreement and talk out your problems. It even takes daring to try to come to an understanding with your teenage children."

"I suppose you are right. I always thought of reconciliation happening between other people or nations, something big, you know! But perhaps we all have to be involved in it. Come to think of it I often need to walk in better harmony with other members of my family, with people with whom I work and whom I like to think are my friends. Even our church groups would be more effective if we took time to know and understand each other better."

"Do you think everyone who calls himself a Christian is intended to be a reconciler?"

"In the Adult Guide on Reconciliation in a Broken World I found this statement — 'Part of being reconciled with God, with other people and with ourselves is to understand where some of the frustrations are, what other men face that we have no knowledge of, where the straining points are'. "

"I guess there is more to this reconciliation than I thought."

"Here is a good question in the Guide — 'Does a Christian first become reconciled to his brother, then to God?' Or does reconciliation with our fellowmen, make possible reconciliation with God?"

"We could have a real discussion on that!"

"Here is another question — 'Why is the St. Francis prayer beginning 'Lord, make me an instrument of thy peace . . .' one of the most common wall plaque quotations, when so few people dream of making it their own programme?"

"Reconciliation — Am *I* involved? Well, I really should be! Let's make this not only our theme of study, but our theme for action."

RECONCILIATION IS . . .

Using this issue of the Glad Tidings

Frank Seaton of the Waywayseecappo Band enrolled for a 10-month carpentry course at the Manitoba Technical Institute.

Plan a way of becoming involved in the process of reconciliation by using the material in this issue of the Glad Tidings. **(See next page)**

One starting point is to understand "where some of the frustrations are" and "where some of the straining points are" in the Indian situation in Canada today—

At a group meeting you could—
—USE A FLIP CHART, prepared with pictures from this issue and captions from the articles.
The Flip Chart could be entitled "Canadian Indians" and might have three sections such as:

I—Frustrations and Straining Points
e.g. picture of the young Indian boy with a caption like "This Canadian Indian as he attends non-Indian school must learn in a language other than his own"; and the picture of the nurse with a caption like "Canadian Indians strongly object to the image given to their people in history texts and literature in general where they are portrayed as savages."

II—**Contributions to National Life** using information from the article by that name and other articles like the one on CBC Indian Magazine and related pictures.

III—**The Presbyterian Church Works with Indians** using information on this subject with pictures.

—DISCUSS IN SMALL CLUSTER GROUPS questions like the following:
List the ways in which the articles in this magazine suggest we are separated from our Canadian Indians.
List other ways that you can think of.
What practical steps can you suggest for bridging the gap?
What are the concrete suggestions in the articles to help answer this question?
What definite moves can your group or individuals in your group make toward reconciliation between themselves and their Canadian Indian friends?

—WRITE A LETTER (in small groups) to the Member of Parliament from your area regarding Canada's New Indian Policy after discussing Indian reaction to this policy, as described in the article.

—INVITE A CANADIAN INDIAN TO YOUR GROUP MEETING, if such a person is available in your area. Send the person a copy of the magazine suggesting how your group intends to use the materials and ask him or her to be a resource person at your meeting.

What it means today to

SHARE OVERSEAS

by MARY E. WHALE

By the time you read this issue of the Glad Tidings, we hope that four single women missionaries will be on their way abroad. As we have announced, two young women have been newly designated for Overseas service; Miss Joy Randall and Miss Wilma Welsh have completed orientation at the time of writing and Miss Welsh is on her way to Formosa. Miss Tamiko Nakamura and Miss Ellen Douglas, both of whom have served overseas before are preparing to go to the Far East and India respectively.

This is the first year in three that we have had single women staff going abroad. Three of the four women are on short term assignments.

We have entered a new era of overseas work! This is particularly reflected in the requests we have for overseas staff. Today there are few requests for those who we used to think of as evangelists: the ordained men, the women whose main training was as a deaconess. The Overseas Churches are asking for "advisors" or "consultants" for their work. There is an increasing request for persons with "missionary zeal" to help in the building of the Church and of the nations. This means helping to develop the institutional life of the nation — the universities — the medical work. Much of this development began with Christian missions. But most nations are seeking to take responsibility for education and medical development. Science and technology are basic but expensive commodities. African, Asian and South American countries are seeking technical assistance through people who have integrity and a desire to pass on skills and whose service has no strings. In this whole area it is hard to estimate the value of having Christians taking a vital part.

Having said this, we now need look to you — Canadian Presbyterians to play a major role in this era of mission.

Overseas programmes will cost more, not less.

Your faith in the power of God in Christ is as necessary to the missionary as her or his own!

We have heard several people from different parts of our country, ask, if, in the new forms of missions, we are neglecting the proclamation of the Word. This makes us realize that some people are still holding the Gospel in a separate compartment of their minds and lives. They think of the Word going forth only from pulpits and street corners — through tracts and prayer meetings — at a certain place and a certain time. We have much to learn about placing our faith in the centre of every phase of our lives. Yet, this is what is necessary in developing lands. This is what is necessary in our own country. The missionary task is not sending men and women to spread the Gospel away from home. It is every individual in every Christian community accepting as an individual and as part of the group, responsibility to be used of God to make Him known. From such communities God calls individuals to share with other communities. These are missionaries — and so are you!

Our task abroad is as strong as our commitment at home. We send a nurse, a secretary, two deaconesses who are also teachers to Asia. Each is committed first to God through Jesus Christ. Each has her own skill, her own training to give to the service of God and of His Church in the land to which she goes. As she goes into a sister Church — she will reflect the strength of the Church from which she goes. It may have been too easy in the past for us in Canada to think that our missionary task was complete if we financially supported missionaries at home and abroad. Now we are conscious, that those who are building the Church in Asia and Africa expect that a church which can send missionaries to help with leadership, must itself be a strong force for the power of God at home. You and I know that we in Canada and in The Presbyterian Church in Canada have a long way to go before we have fulfilled our commitment as Christians in this land.

So our faith is challenged! Do we believe that God is calling men and women, to serve Him in His Church overseas? Do we believe that the power of God through His Son is the greatest power on earth? Can we send forth these few women with our individual and corporate prayers — believing that we are called together to various services?

It is more costly in dollars and cents to work the way we are working now. A short term missionary will cost more to send than one who would learn a language and stay for several terms of five years or more, or make the missionary task a life long commitment. Even those who anticipate a career as a missionary are required to return to Canada more often for refreshment of body, mind and Spirit — and for training. Money is a gift of God to us. Used with faith it can accomplish miracles.

We speak of a new era in Missions. The "newness" can be defined as understanding as we have not before — that the whole of life must be ministered to by those who know God's love and power.

As Misses Welsh, Nakamura, Douglas and Randall go forth we ask for your prayers — for them, for the Church in this world, for us in our own Church that we, along with them, accept the challenge of the day for missionary personnel.

ORGANIZATION STAFF NEWS

Miss Bulmer

The Organization Department is happy to be able to announce that Miss Dorothy Bulmer has been appointed as Regional Secretary in the Synod and Synodical of British Columbia beginning in September 1969.

Miss Dorothy Bulmer is a native of Windsor, Ontario, where she received her early education and began studies in her chosen career — music. Later she studied at the Royal Conservatory of Music in Toronto and obtained an L.R.C.T. Diploma. After teaching music in Toronto for several years Miss Bulmer attended the Toronto Teachers' College where she obtained an elementary school teacher's certificate. Miss Bulmer took training at Ewart College and went to Nigeria in 1959, where she has worked in the Christian Education programme with youth and has been involved in Leadership Training. She has been interested in encouraging the use of indigenous music throughout the Church in Nigeria.

Miss Bulmer returned to Canada in 1968 on regular furlough from Nigeria and because of war conditions there has been unable to return. She has been doing a great deal of deputation work since her return to Canada and now is undertaking the work of a Regional Secretary for a period of time. Miss Bulmer hopes to return to Nigeria/Biafra when conditions there permit.

NATIONAL STAFF NEWS

We were shocked and saddened to receive word of the sudden passing of MR. C. EDWIN HALL on July 11th, while vacationing at the home of his daughter in Calgary. Mr. and Mrs. Hall have served as house parents of the Presbyterian Fellowship House in Prince Albert since the beginning of October last year. Prior to coming on the National Staff Mr. Hall served as a Catechist of our Church for a number of years, ministering to the congregations of Hartney and Melita, Dauphin, and Lenore, Breadalbane and the Birdtail Indian Mission. We thank Almighty God for the life and service of Mr. Hall and commend Mrs. Hall to the prayers of our members.

With the takeover by the Department of Indian Affairs and Northern

Development of the total administration of Indian Student Residences on April 1st last, our National staff lost four of its members. MR. AND MRS. N. MARTIN RUSAW, who served the Society as Principal and Matron of the Birtle School since August, 1945, and MR. AND MRS. COLIN WASACASE, who served as Administrator and Matron of the Cecilia Jeffrey School since August 1966. Mr. and Mrs. Rusaw will continue to serve as Administrator and Matron of Birtle for the present. Mrs. Wasacase withdrew as Matron at the time of the changeover. Mr. Wasacase resigned from Cecilia Jeffrey at the end of August to accept the position of Supervisor of Student Residences in the northern area of the Northwest Territories. He took up his new duties in early September and with his family will make his headquarters in Yellowknife, N.W.T. Mr. Reginald Johnston, who taught school on the Shoal Lake Reserve for four years, has been appointed by the Department of Indian Affairs and Northern Development to succeed Mr. Wasacase as Administrator. Our prayers and best wishes go with Colin and Gloria as they undertake this new ministry in Canada's northland.

Your Prayers are asked

—for all members of our Church who are serving our Indian Canadian brethren, that they may be granted understanding, patience and wisdom in all their undertakings, and that they may be guided as they seek to meet the needs of those to whom they minister.

—for our Indian Canadian people, that in their many situations of deprivation, they may be reached with the Christian Gospel which can bring hope and dignity to their lives.

—for Miss Dorothy Bulmer as she begins her work as Regional Secretary in the Synod and Synodical of British Columbia.

—for all those who plan for and participate in Thank-offering Meetings, that as they give thanks for the many blessings which they enjoy, they may have an increasing desire to share their blessings with others.

—For the new staff going abroad. We pray that the ministry of Miss Welsh, Miss Randall, Miss Nakamura and Miss Douglas may be used to the glory of God.

—For the people of Nigeria and of Biafra that their leaders may be given the understanding and the courage to bring cessation to warfare and that the nations may be rebuilt with strength and beauty and to the glory of God.

OFFICERS' CORNER

Synodical Secretaries — Afternoon, Evening, Girls' and Children's Groups

Has your mail come yet? Letters, bills, 5c-off gimmicks and a bundle from 50 Wynford Drive? The Annual Report Forms have been sent out to you. Remember that the mail must get through despite fall fairs, house-cleaning, garden clean-ups and Thanksgiving. Send the Report Forms along to your Presbyterial Secretaries, cautioning them that, despite fall fairs, house-cleaning, etc., the mail must get through. Groups are requesting that they receive their Report Forms from Presbyterial Secretaries before November.

Tools for the job?

Have you a Children's Group Secretary in your Presbyterial or Synodical who could do an even better job if she had transportation? Has your Secretary for Girls' Organizations, or your Young Women's Promotion Secretary, all the material she needs for meeting with and encouraging group leaders? What steps has your Presbyterial Executive taken to provide expenses for transportation and study materials?

It pays to advertise

"Glad Tidings" Secretaries — All aboard! for a "hard-sell" campaign. You're in the promotion business now.

NEWS

Presbyterials

SAUGEEN

A large attendance was present at a rally of Saugeen Presbyterial held in Priceville, Ont. Due to boundary changes of the presbyterial, this was the first visit to Priceville.

SARNIA

The meeting of Sarnia Presbyterial rally in Petrolia, Ont., opened with the scripture in song as sung by the Medical Mission Sisters Recording. Prayer was read from *Bless This Mess* and Doreen Morrison of India gave an inspiring address on many aspects of her work. At the supper hour, fried chicken, potatoes, cole slaw and rolls were supplied by a caterer thus freeing the ladies from preparing the meal. The evening session began with a lively sing-song, followed by an interesting skit entitled "Packing the Bale" by two Explorer girls and six ladies of the Presbyterial. It was quite amusing and brought forward many good points regarding articles sent in for bales. Other features of the programme included slides of various functions, a thought-provoking film followed by discussion, and an impressive worship service.

PEACE RIVER

The afternoon session of the semi-annual meeting of Peace River Presbyterial held in Dixonville, Alta., took the form of a workshop on leadership. First, on the purpose of the WMS, its structure, and the duties of Officers, conducted by Mrs. Anne Graham. Second, the purpose of a study/worship, procedure for planning a study/worship, suggestions for topics, related scriptures, and actual activity in groups. Presbytery met the same day and fellowship together at mealtime was enjoyed. During the lunch hour the Rev. A. Aicken of Whitehorse gave an interesting report of General Assembly.

SASKATOON

Highlighted at the afternoon session of the rally of Saskatoon Presbyterial held in Biggar was a paper presented by four ladies and illustrated by maps, depicting the beginning of the Christian Church and the missionary work from the time of Christ's resurrection.

REGINA

The programme of a rally of Regina Presbyterial held at the Dominion Experimental Farm in Indian Head included a sing song and a worship service on the theme "Love". There were three Fs in the programme — Fun, everyone needs a bit of fun; Fellowship, we all need it; and Food, a pot-luck supper.

MOOSE JAW

Members of Moose Jaw Presbyterial who attended the rally at Briercrest were given the opportunity to exercise their creative ability in artistic and imaginative ways. Following the theme "Love" (I John 4:21), original poems and songs and a table of colourful decorations resulted. The film "The I and Thou of it" was also viewed.

KINGSTON

One hundred attended the rally of Kingston Presbyterial held in St. Andrew's Church, Huntingdon. The theme was "A Christian in Action, as an individual, as a homemaker, and as a citizen". Members of the afternoon group of Orillia Church provided special music and gave a fine performance of the play "Construction" at the rally of Barrie Presbyterial held in Orillia, Ont.

Senior Citizens Entertained

Seventy senior citizens in Chilliwack, B.C., were entertained to a lusty hymn-sing and a short programme including a film "Retire to Live" by the afternoon and evening WMS groups of Cook's Church, Chilliwack, in conjunction with the church's outreach week.

In Burnaby, a fellowship tea was held by the Marie Douglas Auxiliary when senior citizens enjoyed tea, a sing-in of old favourite hymns, and a film "Alaska, Cruise Style."

Newslettes

The WMS group of Riverside Church, Windsor, Ont., held a supper party and shower for the Leone Residence for Women when they celebrated the 18th anniversary of their group.

Eastminster WMS group, Edmonton, was hostess to all Presbyterian WMS groups in that city recently. Guest speaker was Mrs. Alex MacDonald who spoke on Guyana, where her father, the Rev. John Elder, was a missionary and later she and her husband served for ten years.

Miss Margaret Ramsay visited St. James Church, Melfort, Saskatchewan, and told of her work in Guyana . . . The theme of "Hi Jinks" at Christopher Lake, Sask., this year was "The Christian Woman's Role in the Electronic Age", with guest speaker Georgina Bone, formerly Regional Secretary.

At a special service the Explorers and COC groups of Knox Church, Alliston, Ont., put on an interesting programme for parents and friends, showing displays of work done during the year, including a large donation of stamps and bandages for the Leprosy Mission. A presentation of a WMS life membership certificate and pin was made to Mrs. A. O. Turnbull, COC leader and an active WMS member.

Featured in a Niagara Falls newspaper recently was the presentation of an honorary life membership to Mrs. W. J. McKeown at a meeting of the WMS of Drummond Hill Church.

In Remembrance

Name	**Church**	**Presbyterial**
Miss Mary Heels	Knox, Midland	Barrie
Mrs. R. N. Brown	Knox, Acton	Brampton
Mrs. Duncan Waldie	Knox, Acton	Brampton
Mrs. Hodge Stark	Presbyterian Church, Boston	Brampton
Mrs. H. A. Lapierre	First, Brockville	Brockville
Mrs. Frederick Wolthausen	First, Brockville	Brockville
Mrs. Colin Campbell	Tolmie Memorial, Port Elgin	Bruce & Owen Sound
Mrs. Elizabeth Begley	Knox, Leamington	Chatham
Mrs. Mary Harold	Knox, Leamington	Chatham
Mrs. George Macdonald Sr.	St. Andrew's, Windsor	Chatham
Mrs. John A. Fullerton	St. John's, Toronto	East Toronto
Miss Madeline Hooey	Cooke's, Toronto	East Toronto
Mrs. Dorothy Conachie	St. Andrew's, Scarboro	East Toronto
Mrs. Sam Niven	First, Edmonton	Edmonton
Mrs. Duncan R. MacLeod	Kenyon, Dunvegan	Glengarry
Mrs. Homer Capron	Knox, Vankleek Hill	Glengarry
Mrs. John McKinnon	Knox, Vankleek Hill	Glengarry
Mrs. J. J. (Myra) Shaw	St. Andrew's, Hespeler	Guelph

Mrs. Helen Coutts	Knox, Guelph	Guelph
Mrs. Mary Taylor	St. Enoch's, Hamilton	Hamilton
Mrs. A. (Mary) Skene	Cheyne, Stoney Creek	Hamilton
Mrs. Mildred May Hunter	Knox, Vernon	Kamloops
Mrs. Wm. McShane	Westminster, Smiths Falls	Lanark & Renfrew
Mrs. J. Farrel	Westminster, Smiths Falls	Lanark & Renfrew
Miss Jessie Dunston	St. George's, London	London
Mrs. A. M. Gammell	Knox Crescent & Kensington, Montreal	Montreal
Miss Edith Kaumeyer	Presbyterian Church, Chippawa	Niagara
Mrs. John (Besse) Daly	St. Andrew's, — Knox, Fort Erie	Niagara
Mrs. Stanley Dunn	St. Paul's, Ingersoll	Paris
Mrs. Wallace A. Johnstone	St. Andrew's, Quebec	Quebec
Miss Emma B. Gillatly	St. Andrew's, Wyoming	Sarnia
Miss Elizabeth Richardson	St. Andrew's, Wyoming	Sarnia
Mrs. Sarah I. Smith	Paterson Memorial, Sarnia	Sarnia
Mrs. Christena Livingstone	Knox, Listowel	Stratford
Mrs. John Vance	Knox, Listowel	Stratford
Mrs. William Ballantyne	St. Andrew's, Fort William	Superior
Mrs. Christiana MacDonald	First, New Westminster	Westminster
Mrs. J. Edwards	Gordon, South Burnaby	Westminster
Miss Gertrude Harrison	Central, Vancouver	Westminster
Miss Agnes Crombie	Fairview, Vancouver	Westminster
Miss Edna Potts	Fairview, Vancouver	Westminster
Mrs. Harry Johnston	Runnymede, Toronto	West Toronto
Miss Annie Gall	Parkdale, Toronto	West Toronto
Miss Olive Marshall	Dovercourt-St. Paul's	West Toronto
Mrs. Harold Smith	Morningside — High Park, Toronto	West Toronto

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NOVEMBER 1969

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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PHOTO CREDITS: The pictures of life in China, pages 1-4, were provided by the Globe and Mail, Toronto.

THE GREAT WALL — Symbol of China's traditional isolation.

CHINA - Peril or Promise?

by R. M. RANSOM

Last March, I stood at the road barrier in the New Territories of Hong Kong, which had a sign posted "Warning — do not go beyond this point". Here all traffic stopped. Only those were permitted to proceed who had entry permits to the People's Republic of China.

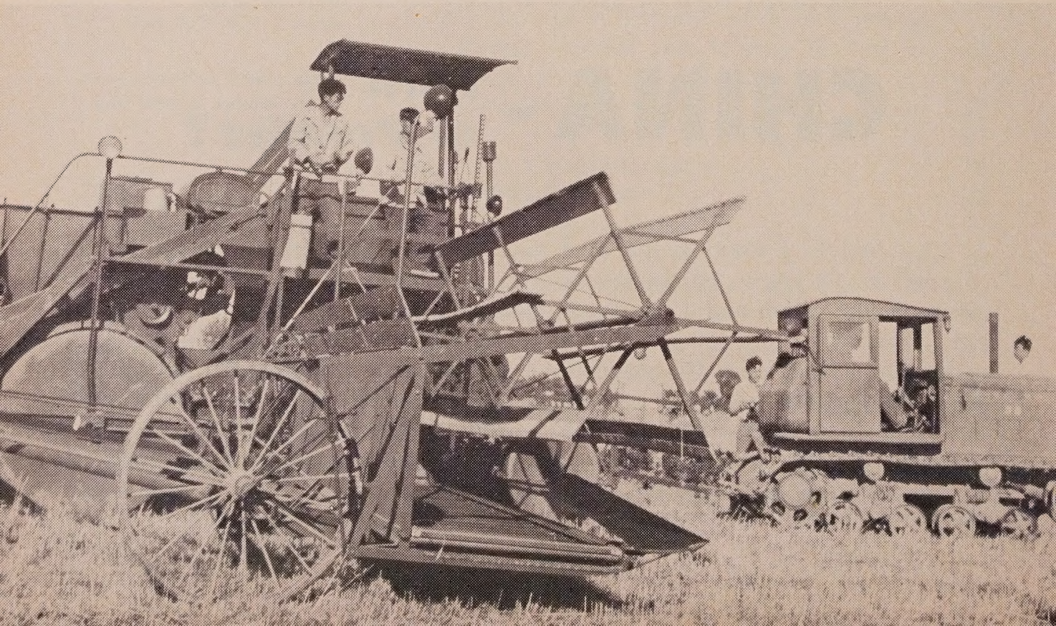
At the opening of the United Nations this year, Secretary-General U. Thant said: "The present impasse between China and the rest of the world is a tragedy." This great people, numbering about 800 million — one quarter of the earth's population — with the longest continuous culture known to man, cannot remain outside the family of nations any longer. Our Canadian Government is committed to a policy of trying to establish diplomatic relations with China, and to develop trade and increased cultural contacts.

There are those who point out that if China is isolated today it is her own doing and she has only herself to blame. There are others who feel that this is too easy an answer, that it is necessary to try to understand why China has cut herself off from most of the rest of mankind. As in any case of estrangement, both sides must be helped to see how each has contributed to the separation if a true and lasting reconciliation is to be effected. In our broken world, here is one area where the finest skill and expertise and good will must be directed to this major task of reconciliation — if mankind is to survive at all.

That is why Canadian Presbyterians, along with many other Church people throughout North America, will be studying this year as one of its themes, approved by our General Assembly, "Towards Understanding China and the Chinese People."

"Why do I need to study about China?" a Presbyterian elder asked. "They're all Communists, aren't they? That's all I need to know." Many Christians feel that we must get behind labels which reflect our fears and our prejudices and begin to try to understand why China is a Communist nation and why she continues her age-old practice of isolation from the rest of the world. This basic understanding of China and her people is a necessary first

Chinese-built combine at work on a commune near Peking.



step towards reconciliation.

Surely this is the task of Christians who are called to a ministry of reconciliation: to understand, for example, the bitter humiliation of a proud people at the hands of the West throughout the brief period that China was really opened up to contact with the rest of the world. To understand, for example, the crushing load of poverty under which the overwhelming majority of the people eked out an existence through the centuries. To understand, for example, a civilization great in human values yet technologically backward, so that it was an "easy melon" to be carved up by the rapacious Great Powers. To understand the feelings of being the victims of treachery when the Western democracies failed to assist China in her early attempts to establish democracy and become a modern industrial state. To understand how Christ's teachings of justice, human worth and social conscience brought by missionaries led to discontent with the status quo, and eventually to revolution under the Communist flag as the only possible military and political solution for a desperate people.

These are some of the things we need to know in order to understand China's present stance in the perspective of her history and develop attitudes that will eliminate much of the fear on both sides which makes reconciliation so difficult. Such a study could make a most interesting and exciting part of the theme being followed this year by the Women's Missionary Society: "Reconciliation in a Broken World." Along with reconciliation between Indians and non-Indians in Canada, between Canada's two founding races, the French and the English, it will make the studies real and contemporary.

Singing in school celebration in Peking.

What about marriage and family life in China today, for example? Many tell us that the family has been completely destroyed. What has happened, however, has been a move from the old, large "clan family" which often included several generations in the one household, to an acceptance of the "biological family" consisting of the parents and their own immediate children, such as we recognize as a family in the West. When women work, their children are looked after at Day Care Centres, which often have older women in charge. By law, working mothers must be given time off both before and after childbirth. Some people call this regimentation. I feel it is much more enlightened than the practice I saw in the old China, where many mothers worked at heavy labour right up to the day of childbirth, and had to be back on the job again the next day.

The Marriage Act of 1950 is a most interesting and humane document. It would be interesting to compare it with those of our Canadian provinces. It states explicitly, that husband and wife are expected to have mutual love and respect, and to help support each other. It is framed to maintain very strongly the equality of the sexes and to safeguard the place of the woman. This is a great leap forward from the traditional position of women in Chinese society, as I experienced it, where they were often regarded as mere household chattels.

A Chinese mother with her child.

Divorce proceedings seem to us somewhat casual, but they do provide safeguards at several important points. There are no legal grounds except the desire of one or both of the parties to be separated. The local authorities, however, are under obligation to seek every possible means of reconciliation. If such attempts fail, a divorce is granted quite simply provided that adequate provision is made for the care of any children; and that the woman is not left in a position where she cannot earn a livelihood.

Competent observers who have recently been in China and witnessed numerous divorce cases have commented on the humaneness of the proceedings, and the sense of dignity with which both partners were able to leave the court-room, in contrast to the degradation and indignities of many of our own Canadian divorce cases.

There is such a wealth of resources on contemporary China, that for anyone who cares to use them, a whole fascinating and challenging world lies before him. Part of the problem is to know where to

(cont'd on page 25)

Editorials

VOLUNTEERS NEEDED

The phone call prompted us to think of the many lonely and chronically ill people in hospitals, sanitariums and senior citizens' homes — particularly those who have no children, no relatives, no friends to visit them.

Reluctantly we agreed to cancel the bundle of Glad Tidings going regularly to the sanitarium. The magazines had been accumulating in a corner unopened because there was no one to distribute them to the patients now that there is no full-time hospital visitor.

We are sorry that there seems no way to get our little magazine to those patients in that sanitarium who might have enjoyed reading it. Perhaps it would have helped shorten the long hours of at least one day a month. Then we began to think of those long hours and wondered how many days of the month those patients have visitors. Are there some who have no visitors? If so, why not? Are they far away from family and friends? Does no one care?

And I thought of a conversation a few weeks ago with one of our hospital visitors. She said there is a desperate need for volunteers to visit in hospitals. The aged and the chronically ill are especially in need of someone to visit them regularly. Another worker who visits in homes for senior citizens has told us of the joy and appreciation of the guests when someone visits them regularly and becomes a friend to them.

So often we visit the person who is hospitalized for a few days or weeks but when it becomes months or years, our visits become more and more infrequent.

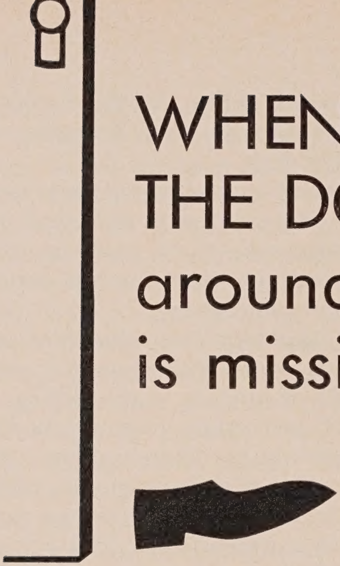
We need to ask ourselves how we are using our time? Have we ever thought of making such visiting a part of our regular routine? Would the ladies in our church group consider taking it on as a project, with each person visiting one or two persons on a regular basis. The volunteer will find there are many little tasks she can do for the patient, such as making small purchases and writing letters. Once a month she may even want to take along copies of the Glad Tidings "for her friends".

If you and I become volunteer visitors, its "Friendship and Service" put into practice.

YOUR RENEWAL

If you are among the host of subscribers whose subscriptions expire in December of this year, you will have received a card in the mail telling you it is time to renew your Glad Tidings.

Your renewal will be processed most efficiently if you return this card, through your local Glad Tidings Secretary, or direct, to Glad Tidings, 50 Wynford Dr., Don Mills 403, Ont., as quickly as possible. Please attach $1.50 for each year's subscription.



WHEN THE DOORS CLOSE around the world is mission locked out?

by JOHN V. TAYLOR

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The following article by John V. Taylor, which appeared originally in the July 1968 issue of the Church Missionary Society Newsletter, was so forthright in its analysis of the current situation in mission activity that we are sharing it with you. We think it is obvious from what Dr. Taylor says that the current situation of change does not by any means negate our continuing necessity to support world mission activities. It does mean we must be willing to allow these activities to develop along quite different lines. We would welcome any reactions you have to this article.

CONSIDERED DETAIL BY DETAIL, the picture that confronts those who are concerned with our worldwide mission is disconcerting and perplexing. Yet to the eye of faith the outlook is not dark, but luminous with the strange half-light of a new dawn in which the outlines of an unfamiliar landscape are beginning to emerge.

The first feature that strikes us is that many of the main highways which have been open for so long are being either closed or strung with checkpoints. Seventeen years ago the "Keep Out" signs went up around the New China. In 1966 all foreign missionaries were excluded from Burma. Here as elsewhere, this action should be interpreted not so much as anti-Christian as anti-foreign. It looked as though Ceylon must go the same way; but since March 1965 a more liberal policy has prevailed. Even so, no additional missionary may enter Ceylon, though the replacement of expatriates who have withdrawn is still permitted.

Since the beginning of last year

Malaysia has insisted that no foreign missionary may work in the country for more than ten years, by which time he or she is expected to have prepared a Malaysian to take over the work. Exceptions have in fact been made, but we cannot count on them.

Because they were suspected of aiding the southern tribes in their resistance to the military government, all missionaries have been excluded from the south of the Sudan since 1964.

In India the Congress Party has had to modify its policy of religious toleration under pressure both from the extreme right which is anti-Christian and from the extreme left which is anti-Western. Missionaries already in the country must reapply for a residence permit each year and obtain a "no objection to return" before coming home on leave; and this will not be issued unless they have been in the country for five years. The entry into India of a missionary recruit must be approved by the Central Government and by the state in which he or she hopes to work. (Recent information indicates that even this policy may soon be further restricted.)

It might be hoped that when missionary agencies in the West can no longer send people to a particular country, they will still be free to support the indigenous church with grants of money. But in Assam and the hill areas of northeast India there has already been some prohibition of foreign aid to churches. And some of the Indian Christian leaders believe that a more general control of foreign grants is imminent all over India, perhaps by a ruling that all aid be channelled through government departments. Who knows whether these restrictions also may not spread to other nations?

For let us have no illusions about the extent to which the rest of mankind is going to try to reject white influence and white power in the next decade. We can't be sure what the outcome will be. But we can be quite certain that these white skins of ours will soon become less welcome over most of the world and rather more of an embarrassment to our African and Asian friends and fellow-Christians. And the best thing we can do is to accept this without exaggerating and without feeling sorry for ourselves.

There is, of course, another side to the closing doors. It may be the hand of God that is closing them as the only way in which he can bring home to us, and to our Christian brothers in other lands, the truth that everywhere the mission is the primary responsibility of the Christians on the spot.

Since the missionaries were expelled from the southern Sudan the church there has continued to grow at a phenomenal rate despite the destruction of its institutions and the scattering of its people. In Burma too, since the expulsion of missionaries, the church has shown great vitality. We (of the West) are not indispensable. Asian delegates at this year's East Asia Christian Conference said: "Please realize we are the missionaries now." Do we resent that, or do we thank God that our prayers are being answered?

Now, this total picture of "No Entry" signs and of churches overseas claiming the prior responsibility for mission in their own sphere is bad for our public relations. How are we going to recruit new missionaries or maintain our present level of support if these facts become widely known? But, let's face it, they are already known, and to more and more people. Our only possible course is to look the facts in the face and try to hear what God is saying to us through them. There must be no sacred cows and no questions which it is inadmissible to ask.

I want to suggest seven ways in which we should respond to this situation, which have become clear to me mainly through correspondence with my friend, Ronald Orchard (presently secretary of the Council of the British Missionary Society, and former secretary of the World Council of Churches' Division of World Mission and Evangelism).

1. Let us respond more quickly and more completely to requests and opportunities which are still being presented to us in familiar fields where there are as yet no prohibitions.

Our current disenchantment with Asia and Africa (and none of us enjoys being called rude names) can all too readily lead us to interpret the catchword "mission in all six continents" as meaning, "Let each church be responsible for its own nation without crossing any more frontiers." That would be a suicidal policy in the end. Engagement in foreign mission has everywhere been the great stimulant to evangelism at home. Confine mission to our own bailiwick and in a few years the word will have been bled of all its meaning.

2. Let us by all means discuss with the overseas church the possibility of venturing into a few of the entirely new areas which are opening up just as others appear to be diminishing or closing down. But before rushing into fresh woods and pastures new, we would do well to recall that as soon as China had expelled its missionaries a flock of dispossessed mission boards of many denominations descended upon Taiwan. They brought inestimable confusion to the few flourishing Christian bodies that were already established there. A similar illconsidered influx of new missions into Colombia in the 1940's was one cause of the subsequent persecution which inflicted a substantial deathroll, not on the missionaries but on the Colombian Evangelicals.

I am sure it is right for us to explore the possibilities of a new field here or there. But by snatching too hastily at the first opening that presents itself for carrying on in the old way we may be missing the new forms that God himself has to teach us.

3. As it becomes more difficult or more unwise to perpetuate conventional forms of missionary service in church institutions, we should be enlisting more lay Christians to take up the opportunities of secular employment abroad.

We should not think of missionaries in secular contracts as in any sense a device to circumvent government restrictions. Where the doors are firmly closed against the conventional form of missionary, they are likely to be closed against all expatriates. The point about secular service is that it points the way of vital witness for lay men and women of every race, and encourages the local church to rely less heavily upon its own institutions.

4. As resistance to the Christian message becomes more common we should probably transfer a larger share of our expenditure to assist the use of mass media in the service of the gospel. Literature, television, and especially radio, overleap the man-made barriers. Unfortunately they were already so unscrupulously exploited that their use by Christians tends to reduce the gospel to one more rival and alien ideology subverting the minds of the citizens. Wherever possible, therefore, the use of these media should be planned jointly with the Christians in the country that is to be at the receiving end.

COMMUNICATION

5. We should, I believe, be prepared to devote a greater proportion of "overseas budget" to the African and Asian students in this country, and also to the immigrants in our midst. Some argue that the spiritual needs of these people are the responsibility of each local parish and therefore are no concern of the missionary agencies. This, I submit, is untenable. A Christian voluntary agency must everywhere work in close relationship with the local church, but its specialist func-

tion qualifies it to act in the name of the church as a whole. Certainly the contact a missionary agency enjoys with the people of Asia and Africa, including the knowledge of some of their languages, lays upon it a clear responsibility to reach out in service to the strangers in our midst. This may be done either through a co-operative body or through individual missionaries posted to a few of the concentrations of students or immigrants, to befriend them and to act as interpreters and advisers toward others who might help them.

6. We should be spending more time in consultation with African and Asian Christian leaders to discover the ways in which we can best stimulate and strengthen the missionary activity of their churches. We must be ready to face some radical questions. In what circumstances is it right to withdraw a missionary and to continue paying the equivalent of his support to the church or to its institution in order that it may afford an adequately qualified national in the missionary's place? Would a certain amount of financial assistance for some years strengthen new forms of indigenous evangelism, or would it only undermine its integrity?

Should our agency in joint action with an overseas church be recruiting and training Asian and African missionaries to work on equal terms with those from our country in fields other than their own homelands? In a small way this is already happening. It is high time to ask such questions, and to ask in the freest consultation with the churches overseas.

7. Perhaps the most fruitful use of some of our resources would also be the simplest — namely, to assist churches in Asia or Africa to share their most gifted speakers, lectures and evangelists with other parts of the world. We might also underwrite the fares of men and women who are seriously engaging in evangelism and pastoral concern in their own countries to bring them together in conference with others who are similarly engaged. But it will be essential to insure that such help is not confined to the "top brass" or the regular conference-devotees, rather is used to refresh at least a few of the more lowly placed Christians with a taste of ecumenical and international contact.

For as long as the church keeps moving, the infection of the gospel will spread. Every time the walls of the ghetto begin to rise around a church they must be smashed down or overleapt. Every time a congregation tries to identify exclusively with one particular caste or clan or point of view, it must be mixed up with the people from whom it wants to separate. In this day of intense nationalism the church must find its life in a Christian Internationale.

This is the true meaning of the phrase: "mission in all six continents." It speaks of a cosmopolitan, mobile company, whose mission field is everywhere and whose home base is nowhere — except in God. The movement of the gospel can no longer be "from here to there." Nor should we ever again distinguish any particular sphere as one in which "our people" are at work. Today "our people" can only mean the Christians of every race.

If mobility is the first mark of this scattered church, the second is an apostolic opportunism. Do you imagine you can detect a missionary strategy in the Book of Acts? The attempt has been made, but I doubt if there is any to be found. God was stirring the pot of history. He kept those first Christians on the move. Doors opened, doors closed, and they simply responded to each new moment as it came. The Muslim penetration of Africa was equally without strategy, equally opportunist, and almost equally effective.

The third requirement of this Christian Internationale is a transformed life. The world as a whole, despite its materialism and pragmatism, has a certain understanding of Jesus Christ today. The Muslim and the Hindu are, in their ways, aware of him, and more than half ready to respond. But they await the revealing of the sons of God. They await a fellowship of Christians who, for all their blindness and blunders, look as if a conversion, an intervention, had happened.

Neitzsche complained: "His disciples will have to look more saved before I can believe in their Savior." When the disciples look saved, and keep moving, taking their company as they find it and each incident as it occurs, then miracles of healing and miracles of rebirth accompany their erratic, God-breathed progress. Doors will shut, but this flowing, amorphous, missionary church will already be inside them.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

My job in MOMBASA

by Laurie-Anne Campbell, Reg.N.

The orientation in Kenyatta Hospital helped me become acquainted with the general set-up of the hospitals in Kenya. I was then sent down to Mombasa.

Mombasa is an island situated on the coast of the Indian Ocean. The climate was ideal at 80°-85° F. and the sandy beaches were superb. Mombasa has a population of approximately 70,000 and is the second largest city to Nairobi. The cost of living was a bit higher because it was a main port. We had almost every convenience that you could find in Canada. There were two large supermarkets where one could buy canned goods and kitchen utensils at a reasonable price. I dealt with a grocery which delivered my goods to my flat. Food prices were fairly high. There were several very nice restaurants where one was waited on by expert waiters. I joined the Mombasa Yacht Club and spent many pleasure filled days. We also had several movie theatres and one Drive-In. There were sports clubs and a little Theatre Club which anyone could join. However, to me the biggest attractions were the game parks which were within good driving distance. Just outside Mombasa was a reserve for the famed Sable Antelope. The one time that I visited there I was very fortunate in sighting a herd of 37. The adult male is a magnificent beast. Another game park which was close was the Tsavo National Park. One can see lion, giraffe, zebra, gazelle, impalla, rhino, hippo and many others, and all living free.

The Coast General Hospital where I worked for those two years is a 291 bed hospital. Another hospital containing 100 beds for maternity patients was also situated on the same compound. I did not work there as I'm not trained as a midwife. Both hospitals were run by the Government on a British standard. I found it very difficult at first to get used to my job. We were called Sister and we were a teaching hospital for Enrolled Nurses. The African trainees of different tribes were a delight to work with. They had the responsibilities of all ward work or general nursing of the patients. Once they were qualified they worked alongside us. The Nairobi Nursing Council put into operation a new type of training. This programme was geared to train what they termed the Integrated Nurse. These girls would be qualified in general, midwifery, and health visiting nursing. We Sisters were directly involved as their ward teachers.

Besides some teaching I was head

Laurie-Anne has just completed a two-year nursing contract with Canadian University Service Overseas and the Ministry on Health in Kenya, East Africa. Preparation included a six-week orientation in Montreal and a two-week orientation at Kenyatta Hospital in Nairobi. The next two years were spent in Mombasa.

Sister in charge of a thirty-five bed men's medical ward. I was directly responsible to the matron of the hospital. I worked under a Medical Doctor who was Kikuyu by tribe. He was an excellent teacher and I benefited by his weekly lectures. I can remember him saying to all the new interns, "We do not practice Bush medicine here". He was proud of his ward and he had a wonderful rapport with his patients. I had to furnish my ward with items beneficial to me so as to keep track of what was going on. My patients were mostly all Africans of different tribes and religions. Nine tribes constitute the Coast Region. Some include Ngiriama, Pokomo, Taita, Rabai. The Ngiriama tribe are very interesting people. They are fairly small in stature and the older members have facial beauty marks in forms of tatoos. The women out in the districts do not wear anything on top. The African in general has a wonderful gift of natural talent with music. I have watched with fascination their tribal dances. The Taita tribe live high in the hills and they appear to be quite prosperous. They grow green groceries, coffee, maize and bananas. They dress Western style and their homes are quite unique. I was invited to a student nurse's home in Taita land. We were greeted by several of her family and were shown the best of hospitality. The scenery surrounding the villages was breathtaking. Rachel's home was constructed of wood, stones and mud with a corrugated iron roof. The floors were cement and the walls were troweled smooth. The house was clean and it was very cool inside. We were invited for a meal consisting of maize meal and broad beans. I had previously asked Rachel what I should bring to her father for a gift. I gave him five lbs. of sugar and tea on her suggestion. When we left he in return gave me a live chicken and a large bunch of bananas. We had found her oldest boy John sick with an ulcerated eye so we took him home with us for treatment. As Rachel was unable to have him stay with her in the residence I volunteered to have him stay with me. It was a most wonderful three months having that child with me. Little John, as I called him, was six years old. He could not speak English or Swahili but I found that sign language is a wonderful media of communication. I took him to movies which he thoroughly enjoyed and to the beach where we used to kick a ball around. When he was better and had left for home, Rachel told me

(Cont'd on page 39)

THE PROGRESS OF PEOPLES

by BARBARA WARD

Barbara Ward (Lady Robert Jackson), is a well-known British author, economist and lecturer, now Albert Schweitzer professor of international economic development at Columbia University. She speaks to men and women of good will, with whom she shares buoyant hopes for a better world. This is the first of a series of articles in which she will try to answer the reader's question, "What can I do to help make this present moment in history a starting point toward a better tomorrow?"

#1 — Christian Vision of the World

The starting point for judging our role in the world is to know where we are — Christians living in the wealthy West, a white minority making up about 20% of the world's peoples and enjoying 80% of the world's income.

But this is only a beginning, a raw statement of fact. And, as we know, facts rarely present themselves without a context. They come to us in a dense package of assumptions and experiences. Take such a fact as that Mr. Brown, worth a million dollars, gives nothing to Mrs. Smith. This is a fact, multiplied a thousand times over by all the Browns who do nothing for all the Smiths. But suppose Mrs. Smith is his widowed older sister who lovingly brought him up as a boy. Then the fact of his indifference becomes a completely different fact because the context has changed.

DIFFERENT

Most of the facts of our contemporary scene require this sense of context. They do not come to us neat and bare. And the first thing that has to be said about us as Christians is, presumably, that our context of pre-suppositions and commitments is somewhat different from that of anyone else.

The Gospels are full of the idea that the Christian angle of vision cannot be simply interchangeable with the secular or "worldly" point of view. Leaven makes bread rise because it is different. Salt gives a taste because it is not identical with the food. Light shines in darkness because light and dark are distinguishable.

All these images of the Christian community imply being "other", different, set apart but at the same time guiding, inspiring, changing and entering into the whole sum of human existence. We are different; but our aim is communion. We are called to a vocation; but the vocation is unity. How is this fundamental context of Christian living to be interpreted in the modern age?

PERSONAL FORTUNE

Let us look at two widely accepted reactions to modern facts and see how they square with the Christian vision. The first concerns personal fortune. On balance, in the lands where the bulk of Christians live, the white, wealthy "post-Christian" societies of the North-Atlantic — North America, Britain, Western Europe — the basic notion about income is to increase it and about wealth to accumulate it.

In general, a family's standards of living, its claim on resources and its expectations of fun and comfort go up in step with higher earnings. One can find it hard "to make both ends meet" and be resentful of taxes at $6,000 a year, $12,000 a year, $24,000 a year, $48,000 a year and so on up — in fact, since taxes rise with income, complaints can be higher as wealth increases, even though expenditures now cover two houses and three cars.

Christian teaching, in stark contrast, reminds us that the higher the income, the greater the responsibility. The final counsel of perfection was given to the rich young man: "Sell all you have and give to the poor." Short of this evangelical extreme, the wealthy must not satisfy their own rising superfluities at the expense of the basic needs of others. If they do, they will enter eternity as easily as a camel through the eye of a needle — not a wholly reassuring analogy for our Western societies who have "never had it so good."

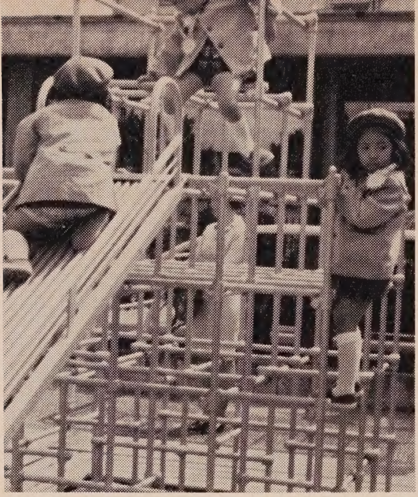
FRONTIERS

A second pre-supposition of contemporary society is that obligations and responsibilities stop at frontiers. A man of different nationality or citizenship is no formal concern of ours. The Gospel approach is wholly different. All must be fed, even the least of the little ones. All must be clothed and sheltered. Even if the man in the ditch is a Jew and his rescuer a Samaritan, their traditional enmity must make no difference. The centurion's son is cured even if he is, in modern terms, a "hated imperialist." There is neither Jew nor Gentile, bond nor free, in the all-encompassing generosity of God. The brotherhood of man is not "Fourth of July rhetoric" but the basic meaning of our prayer: Thy Kingdom come.

This column will, therefore, try to give not only the facts about our strange new world round which the astronaut strolls in 90 minutes. It will try to suggest the context without which Christian judgement and response are hardly possible. For if we judge only as secular citizens, will the "salt keep its taste"? May it not be fit only to be thrown down the drain?

* * *

"I am looking forward to the time when the average student and parent or employer will consider that one or two years of work for the cause of development, either in a far away country or in the depressed of his own community, is a normal part of one's education." — Secretary General U Thant



By MAVIS HYNDMAN

EI SHIN YOCHIEN

Nagoya Korean Church Kindergarten

There is a new sound at Nagoya Korean Church these days — the happy sound of children's voices. Not just the gathering of the Church School. You can hear the sound from Monday to Friday any time after ten in the morning. That is when the children gather with their teachers to begin the day at the EI SHIN YOCHIEN — the Church-sponsored Kindergarten.

Nagoya has a long history of church-sponsored kindergartens. However, when the church building was re-located a few years ago, the programme was disrupted, and when the new building was completed, a number of difficulties prevented the kindergarten from reopening. In the meantime, the continuity was broken and all the problems of a completely new beginning had to be faced.

In the fall of 1968, however, Miss Young Ja Shin, who had just returned from a year of study in Canada, was appointed to serve in the Nagoya area. One of her first tasks was to help reorganize the Kindergarten. The rooms which had been built especially for such a venture were cleaned and equipped; teachers were recruited; and then began the long process of knocking on doors to invite parents to send their children. Problems of finance seemed insurmountable, until the promise of funds from the General Assembly of the Korean Christian Church in Japan and the Women's Missionary Society, W.D., gave the assurance that there would be enough income at least for the first year.

Recruitment was slow at first, but eventually the minimum number necessary was reached. A parents' gathering on March 25, 1969 brought parents, children and staff together for the first time — a real morale booster for all concerned. The children were outfitted in smocks and tams with the Kindergarten insignia — a bunch of grapes, a reminder of the words of Jesus "I am the vine . . . ." — also indoor and outdoor shoes, and school baskets to carry home their papers and handwork.

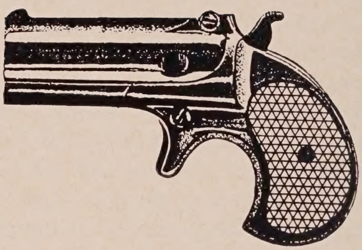
Pastor Pack of Nagoya Church and the members of the Board of Directors welcomed parents and children, and invited them to spread the news of the Kindergarten to other interested families.

Then, on April 10 the classes were started. Eighteen smock-clad doll-like children assembled in the classroom for their first day's programme. The day was a short one — too many new things at once are quite taxing for children who have been used to being independent every morning — and again there were guests present. A few stories, a few songs, an hour's play in the sunlit churchyard, and refreshments made up that programme. Then the school bus — a second hand vehicle, purchased on a loan basis by one of the elders, and brightly painted with the school name — loaded parents and children to take them home again. The "EI SHIN YOCHIEN" had begun.

A small beginning? True. But, in recruiting the children, Miss Shin and the Rev. Robert K. Anderson took with them more than the news of a new kindergarten. Even where children were not recruited, the word was spread that the Korean Christian Church in Japan was interested in the children of the community. And not only Koreans, there are Japanese children enrolled as well.

The generous aid of the W.M.S. (W.D.) has further strengthened the bond between the Church here and in Canada — one more sign that the Church throughout the world is one. And the active presence of a programme which "gives" rather than "asks" prepares a way for the hearing of the Church's message of the Saviour of all men.

DEATH PENALTY
yes or no?



By DONALD CORBETT

The General Assembly in 1967 passed the following MOTION: "...that in the light of various overtures to the Assembly and of considerable discussion within the Church since 1954, and without prejudice to the Statement of 1954, this Assembly favour the abolition of Capital Punishment." The Presbyterian Church in Canada, through its highest court, has therefore expressed opposition to the death penalty. There are some who maintain that this was a disregard for the authority of the Scriptures, since in the Old Testament we read, "an eye for an eye, a tooth for a tooth". Here is the principle of retribution, that if one harms another, then equal harm comes to him. If one takes the life of another, then his life must be taken. The Assembly, however, far from rejecting the authority of the Scriptures, affirmed the right interpretation of the Bible in the light of our knowledge of God, His justice and His love made known to us by Jesus.

Jesus himself specifically rejected the old law of retribution. He said: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth'. But I say to you, Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also." (Matthew 5: 38,39) What this means is that in Jesus Christ we find that God is a forgiving and saving God, and that while retribution is a law of nature and of almost all human societies, Jesus revealed to us something greater, that is the forgiveness of sin no matter how dreadful, and the restoration to Sonship through Himself.

At the beginning of the 19th century a man could forfeit his life for stealing a loaf of bread. People considered, as other Old Testament passages considered, that the crime of murder was not the only crime which should be punishable by death, but that adultery, theft, and other such matters were justly punished by the taking of life.

The Church has not always clearly seen the meaning of the Scriptures for its own time. It took a long time for us to see that slavery was contrary to the Bible's understanding of the doctrine of man. I believe that in this century the Church has come to see that capital punishment is also contrary to the Scriptural doctrine of man, and more importantly, also contrary to the radical nature of the forgiveness and renewal which God gives in Jesus Christ. It is interesting to remember that when, early in the last century, the House of Lords was dealing with the removal of the death penalty for theft, the Bishops of the Church who sat in the House of Lords, left the House in mass protest against the bill's passage, saying that it would undermine the very fabric of society. Fortunately the Church has come a long way since then!

The objection is often made that those who are opposed to the death penalty are sentimentalists who do not take man's sin and man's responsibility seriously. Indeed, many outside the Church who are opposed to the death penalty do not recognize guilt or sin as having any meaning at all, and simply regard the murderer as someone who is ill. The Scriptures give us no basis for this sort of contention. They neither sentimentalize or cheapen God's forgiveness, nor treat as inconsequential the real guilt of man before God. The Church cannot base its attitudes on these kinds of considerations. Man IS guilty before God, and it is a terrible thing to take human life. Man is also a sinner and not simply sociologically sick. The Christian answer therefore is not the answer of the sentimentalist. It has to deal with the harsh realities of our human existence when we try to live apart from the God who made us.

How then does the Christian favour the abolition of the death penalty? Because of the Cross of Jesus Christ. Here is the place where God judged our sin and our guilt, in all its harsh reality, and then His own Son took upon Himself the punishment which we all deserve. He died — the just for the unjust — for the sinner who believed he was righteous; for the sinner who knew he was a sinner; even for the murderer who can still find forgiveness in Christ. As one great Christian has put it — the Judge called us all before His judgment seat and found us guilty; and then in the most amazing act of love, after pronouncing the sentence of death, came down from His place of judgment and took the sentence upon Himself! This means that retribution can never be a Christian principle. We receive with thankfulness God's law given to us in grace, telling us that this is the best way life is lived. But when we have erred, we know that there is still a Heavenly Father who will receive us gladly in His Son. Let society no longer take human life in retribution, rather let us proclaim to those in prison the good news of true freedom and forgiveness through Jesus Christ.

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A new dimension in tribal work in FORMOSA

By LOUISE GAMBLE
and MURRAY GARVIN

Miss Gamble, a member of the WMS staff, first went to Formosa in 1965, and Mr. Garvin has served the Church there since 1961.

"Missions Are Changing" — this was the theme of the 1957 popular report of the General Board of Missions, the Women's Missionary Society, W.D., and the Woman's Missionary Society, E.D. It was very true then. It is even more true now, particularly of work among Formosa's mountain tribal people.

We are often inclined to view "mountain work" as one of the more traditional forms of mission activity. It is true that "mountain workers" tend to be less specialized than those who work in the plains churches. Most work more directly with the tribal congregations, rather than in institutions that serve the churches. If one were to read of "an average day in the life of a tribal missionary" he would find many activities which have traditionally been carried on: medical relief, conferences for church leaders, preaching and exhorting the believers, distribution of Bibles and Christian literature — the kind of things which missionaries have traditionally done.

Yet, permeating these activities, and inspiring others, is a new dimension. That is, an increased awareness of the tribal church within its society or cultural setting, and an increased determination to apply the whole Gospel of Christ, with its healing, reconciling and renewing power, to the total community, and to assist the tribal church in being the agent through which the Gospel can meet the total needs of the community.

To suggest that past missionaries have not had this concern would be most unfair and untrue. They laid the groundwork for the present emphasis. In 1957 the General Board of Missions sent Dr. George Vicedom*, a German missionary-anthropologist, to study the tribal society and the place of the church within the society. Missionaries of that day helped greatly in carrying out this study and the formulation of its report. To a large extent it has been this report and a further study conducted by Dr. Justus Freytag that has enabled later missionaries and national workers to have a deeper understanding of the church and its social obligations.

How do we see this new dimension affecting tribal work? Probably primarily in the recognition of the fact that a church established in an impoverished community can never become a strong church, unless it seeks ways to enrich and develop its own community. Thus we see tribal workers trying to help the local churches find ways to improve their community life. Since the tribal people are mostly all farmers, a major effort is being made to improve methods of agriculture. At Yu-shan (Mount Morrison) Theological Institute, where most tribal ministers are trained, agriculture has become an increasingly important part of the curriculum. Young men are specially trained to proclaim the Gospel in an agricultural setting, and to apply it to the particular needs of that society.

In our work in Ilan County, a large segment of N.E. Formosa, we work in 17 villages. In many of them we are involved in projects of agricultural development. In one village, the church has received help through the Food For Work programme of the Church World Service and a W.C.C. Inter-Church Aid grant to rebuild their irrigation ditch, destroyed by a typhoon two years ago. It is significant that when the government saw the church people working to solve their own problems, they came to their assistance and built a part of the ditch. In another village it was Christian leaders seeking to rebuild their aquaduct, also destroyed by a ty-

*FAITH THAT MOVES MOUNTAINS by Dr. George Vicedom (50c) available from WMS Book Room.

phoon, who decided to first request the government for assistance, rather than the Church. As a result, the government accepted their responsibility in rebuilding the aquaduct. Now the church is hoping to receive Food For Work aid (relief foodstuffs in lieu of wages) to enable them to reclaim fields also destroyed by that typhoon. These and other agricultural development projects throughout the island are helping to improve the tribal economy.

At the same time it is realized that when people inexperienced in the handling of cash have more income available, there is a danger that they will not use or invest it wisely, but will waste it on things actually detrimental to them. Therefore Credit Unions are being established in many areas. This movement is helping the tribal people learn to save from their incomes, so that they have the necessary resources for improving their fields or houses, for education, or for emergencies, when such are needed. Also co-operatives are helping them sell their crops, purchase fertilizers and other commodities as advantageously as possible.

Medical help has always been a part of the missionary outreach to the tribal people. While this is being continued and in most areas increased, an even greater emphasis is now being placed on public health, environmental sanitation and parasite control — in other words, attempting to create a healthy community which will result in much less disease and illness.

The emphasis in education is also changing. It has long been recognized that if a community is to develop, it requires well-trained leadership. Until 1968 government-sponsored education in the mountains went only as far as public school. Therefore the church has tried to enable up to 100 tribal young people each year to study at its Tam Kang High School, through scholarship help primarily from Canada. Now the educational standards on the Island are rising. Some of our tribal high school graduates are entering university. At the same time, government-sponsored education was extended in 1968 to Junior High School graduation. Consequently now our scholarship aid is being directed to Senior High, University, and Theological students. Thus it is hoped to educate the best possible leadership for the tribal communities.

In the area of what might commonly be called "church work" much of the traditional activities are being carried on, through conferences, visitation by missionaries, or training programmes for preachers and leaders. However these activities have involved mainly the older generation of tribal people, those educated in the Japanese era (1895-1945). Now it is being recognized that if the church is to minister to the whole community, much more must be done for the younger generation — who have learned Chinese, and are the future leaders in the new Chinese-oriented communities. One approach we are now trying is a new experimental bi-lingual Church School curriculum. The outline was produced by Georgine Caldwell (W.M.S., E.D.) and it was written in Chinese by her senior Christian Education students at Taiwan Theological College, and translated into the Tayal tribal language by Clare McGill (GBM). Based on the stories of Genesis, and designed to be taught in the Tayal language, it is hoped to be relevant to the particular needs of the tribal society. Another approach to providing Christian nurture and leadership training for tribal youth is through the camping programme we have been developing in recent years. Seven camps were planned for 1969 with 168 tribal youth and students. In this we depend almost entirely on special gifts from Canada. Through such programmes Christian young people are trained to be agents of Christ's Gospel in the upbuilding of their own communities.

Thus it might be said that this new dimension in mountain work in Formosa takes very literally Christ's injunction to "go into all the world" to proclaim the Gospel, in that the object of our mission is not just assisting the Church itself, but the Church in its setting in the world. As we become more aware of this setting, we hope to be able to help the tribal people realize more clearly the many ways in which the Christian Gospel meets the particular needs of their own communities, and their responsibility to serve Jesus Christ in the renewing and upbuilding of their society. For as individuals themselves become "made new" through the power of the Gospel, therein lies the potential for the building of a new creative, wholesome, and truly Christian community.

* * *

CHINA—Peril or promise?

(Cont'd from page 4)

begin. I would suggest a small book published this year by Friendship Press entitled "China Profile" by a young Australian, Ross Terrill. With the help of a number of China specialists, he gives us brief views on different aspects of China today. He surveys China's contacts with the West, and traces how China came to the brink of revolution. He attempts to answer "Why did the Chinese Communists triumph?" and takes a look at what Chinese Communism is all about. There is a bibliography for further reading. Many other resources are available from the Women's Missionary Society and the Missionary Education Department.

Christians can play a significant role in reconciliation by laying the foundation of understanding and bringing the insights of the Gospel of Jesus Christ to bear upon this "greatest social experiment in human history."

The Child in the City Complex

by BETH BREARLY

How does a child living in the midst of seeming confusion, know that someone cares for him more than for anyone else in the world?

This past summer, for five days at the end of August, St. Andrew's in Ottawa sponsored a summer 'camp-in' for children of the downtown area of the city. The experiment, under the direction of Miss Emma Elton, Christian Education Director of the Church, had as its goal, one single objective — that each child from four to fourteen, should know "I am special." Each activity related to this theme.

Thirty-eight children scrambled down the church steps each sunny morning with something more than excitement. Happiness for them was a spot of encouragement and praise from the adults who welcomed them. Their eagerness infected the volunteers — those who were stationed in the Hall for games, in the kitchen for cooking, in the craft corner and in the classrooms for stories and direction. The three groups of children enjoyed each activity every day. The Kindergarten decorated cupcakes with all the panache of a master chef. With hands and feet the primaries spread finger paint on a wall-full of paper, and the juniors created a beautiful 'trinket-tree' of baked, coloured crystal. A country ramble squeezed itself into the middle of the programme.

And when it became messy, and noisy, and hectic, we wondered if the children knew what our programme was all about. But then, after all had gone home for lunch, we saw the magnificent, colourful wall of art, with the intermittent childish scrawl, "I am special."

PRAYER

In sickness or health, in joy or grief, no day opens to find me alone:

I rejoice to realize you are always here;

I rejoice that you have given me human ties;

I rejoice in the many friends who are so loyal.

For duties that await me today, I ask your strength and skill.

For things that puzzle me at this moment, I ask your patience.

For tasks that have become tedious, I ask your gift of perseverance.

Let me remember all this day:

That people matter more than things;

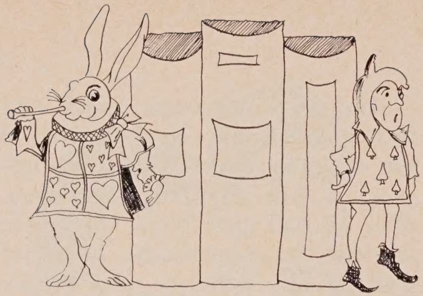
That monetary reward matters less than honest service;

That faith and hope and love are the lasting things, and the greatest of these is love.

Bless any I love who are on holiday today; any who begin a new job; any who celebrate a birthday.

Let life be a better thing for somebody because we live in the world today. Amen.

(Reprinted with permission from *A Woman's Book of Prayers* by Rita Snowden, Fontana Books, Collins Publishers, Toronto.)



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1969 ADVENT TRYST

Once again the women of the Presbyterian Church in Canada will have the opportunity of being part of a fellowship of worship with women of the Reformed and Presbyterian churches around the world during the Advent Season through the little booklet "Advent Tryst", which is available through the W.M.S. Book Room, at 10 cents each.

This year the theme is "God in Christ — Reconciling", reminding us of God's action in Christ for all men of God's faithfulness to all persons who respond to Him.

The meditations for this year were written by women of the Caribbean area and of Canada. Women of The Presbyterian Church in Canada will be interested to note that the meditation for the second week was written by Mrs. H. Matadial of the Guyana Presbyterian Church.

Holy Emptiness at EXPO 70

by WILBERT FORKER
WCC Staff Writer

A new world will come to life in the heart of old Japan when Expo '70 gets into full swing next year.

The theme of the exposition, "Progress and Harmony for Mankind", will be reflected by national exhibitions on the 815-acre site situated some 20 minutes away from Osaka, Japan's second largest city. This is the centre of Japan's lovely Kansai district and the home of her culture for over a thousand years.

The rich heritage of 62 nations and the national achievements of the technological age will be on display. The creative ideas of architects will bring a new meaning to themes of the dim, distant past. Among the cultural activities will be Western and Oriental ballet and the classical music of East and West. But there will also be pavilions representing the religions of the world. One of these is the Christian pavilion.

The exhibit in the Christian pavilion called "Eyes and Hands", the discovery of humanity, is an attempt to portray symbolically the eyes of faith, hope and love, and the hands of prayer, service and reconciliation.

Japan's Christians — both Protestants and Roman Catholics — are uniting to sponsor the pavilion, which will cost US$305,555. While the exhibit is thought of here as the witness of the Japanese Christians to their nation in the setting of a world fair, it is also hoped that it will be viewed as a witness of the total Christian community to the world at large.

Designed by the architect Akira Inatomi, the entrance to the pavilion will be a dimly lit catacomb-like area. This will lead the 30 million expected visitors to a number of corridors, any one of which will take them to a central area of unity and intense light shining through the glass bottom of the moat above which surrounds the pavilion.

It is in the central area of unity that Mr. Inatomi hopes his concern for "Holy Emptiness", an Eastern idea indicating peace and harmony, will be communicated to visitors.

In the corridors of the pavilion real-life scenes will mingle with artistic representations, the centre of which will be a Rafael tapestry.

Compared to other pavilions at Expo '70, the Christian pavilion will be modest. It is intended not to be a competitor with national pavilions but a clear statement by a minority faith of its concern for the whole of life.

On behalf of a religion which began in Asia Minor and is today accepted by over one billion people, the Christian pavilion will attempt to show "The discovery of humanity".

FRIENDSHIP & SERVICE,
Near and Far

by CHRISTINE KRAMPP

The name "Friendship and Service" has such a depth of meaning. It should take us out of our narrow path and help us to be, not only home missionaries but friends and neighbours to far away people as well. If our job is to spread friendliness and to give service we must give of ourselves and search out those who need us and our help. At home in our own church and in our community we must show God's love, and our willingness to serve for all good causes and to help in any way, those who need us. Our friendly attitude will help to bring out the same feelings in others. Just a friendly smile is worth more than we can know. It was told by one John Randolph, a cantankerous old man, that once he had mounted his horse and sat for half an hour, vainly trying to think of someone to visit who would be glad to see him. What a sad state. To have friends, one must be a friend. So many ways have been brought forth by presbyterials. Visits, with reading aloud, or letter writing, baby sitting, clinic help, trips, phone calls, gifts of food, a lonely one invited for a meal, car rides to church, as well as cards at holiday times and of remembrance.

In our far away places there are young people who want to be workers in God's vineyard. Scholarships are one answer to this plea. One auxiliary has supported a young lady for 11 years and will bring her to her graduation in 1970 in Taiwan Theological College in Taipei. She is very interested in English, music, singing as well as Christian education and had the opportunity of singing with the Harvard Choral group when they were on tour.

A young man in Tam Kang High School has written of his gratitude for help received, and shows himself as a studious intelligent person who will in the years ahead quite possibly become a minister.

Let us not be weary in well doing. Friendship and Service must include tact, respect, understanding. God sacrificed his Son's life that we may know security in His loving arms, and have the confidence of heaven's glory forever. Our gratitude must be expressed by loving service.

A life of active love, O Teach me Lord to live. That I who freely have received, may also freely give.

OFFICERS' CORNER

To PRESBYTERIAL SECRETARIES (AFTERNOON, EVENING, GIRLS', CHILDREN'S):

By this time "the frost is on the punkin", harvest's in, fall housecleaning done, and stock-taking for the year can begin. It isn't too early. Christmas will be upon you before you can say "Afternoon Auxiliary of the Women's Missionary Society, W.D." With November and December will come back the report forms you sent out in October — at least, you **hope** they will. Giving things a personal touch, have you contacted each of your groups in the Presbyterial? Of course, you've done this by letter, but have you if at all possible visited them so that members can see you. If so, your group secretaries and leaders will feel that they are sending in a report to a friend, rather than to a vague something called an Afternoon (or Evening, or etc.) Secretary. This isn't an easy task to impose upon yourself, but there are dividends, not the least of which should be Annual Reports rolling cheerfully in — probably on time too. Do report all groups that exist. Last year some groups were omitted because they did not return a report form.

To ALL WHO SEND IN REPORTS — A PLEA

Don't let the officialese of report forms stifle the "real you". The Secretary to whom you send in your report will appreciate concise information, but she will also welcome a "as - one - woman - to - another" warmth breathed through the lines. What your group has done is important, but so also is what your group thinks. Tell her about it. And be sure to get all officers concerned together to make out the report.

To PRESBYTERIAL SECRETARIES — CHILDREN'S, GIRLS', EVENING, AFTERNOON:

Do you stand ready to lend a helping hand when any of your groups need aid with the study packets? Familiarize yourself with the studies so that you can give assistance, at least to those groups close at hand, if an S.O.S. is sounded.

To TREASURERS:

Help the economy by keeping W.M.S. contributions circulating. Money forwarded to your Presbyterial or Synodical Treasurer each month will pay for a salary here, postage there, supplies for a hostel, etc.

To GROUP NOMINATING COMMITTEES:

"Elementary, my dear Watson"? Not really, but very important as you now begin to interview possible candidates for next year's Executive, and try to suit their abilities to the office. Do keep working at this task.

Your Prayers are asked

— for all who are becoming involved in the theme "Reconciliation in a Broken World" that they may see the part each one can take in bringing wholeness to the world through the reconciling power of Jesus Christ.

— for all officers and leaders that they may be given wisdom and ability as they plan and work with the members of their groups; and that they may ever be conscious of a fellowship with others across Canada and around the world.

— for Miss Dorothy McCombie as she undertakes her study furlough this fall, and for Miss Agnes Gollan as she takes up her new duties within the National Department, serving in inner city work at Flora House, Winnipeg.

— for all members of the National Staff as they undertake a new season of Christian service in their various spheres of ministry.

— for peace in Nigeria/Biafra. Pray that those who have been seeking a peaceful settlement of this dispute, and those who have more recently undertaken this task, may be successful. These people include the leaders of both areas as well as people from the outside world. Pray that all of us in our thought for human need know how to pray for the real welfare of the peoples of both those lands.

— for the students from overseas who are studying under the auspices of the W.M.S. (E.D. and W.D.) Pray for Miss Anna Cheng from Formosa who is undertaking degree work in Christian Education in Richmond, Virginia, U.S.A.; for Miss S. K. Singh, Principal of the Helen MacDonald Memorial School, Jhansi, India, who will be completing six months of study and observation in education in December; for Miss Noreen Tyman, a deaconess from Guyana, who is on a year of study and observation in the field of Christian education.

* * *

1970 PRESBYTERIAN CHURCH CALENDAR

Based on the theme "Reconciliation in a Broken World", the 1970 Calendar with its colour photos, captions, descriptive verses and a short commentary on the back page spread, will provide additional resource material on the mission study theme. Fifty cents each, discounts on quantities of 25 or more. Presbyterian Church Calendar, 50 Wynford Dr., Don Mills 403, Ont.

THE WMS AT WORK

COC Group Entertains With Mock Radio Broadcast

The COC of the Presbyterian Church in Allenford, Ont., entertained older members of the congregation one Saturday afternoon. The meeting was in the form of a radio broadcast based on the theme "How the Church Helps Older People." The minister spoke on the older people of the Bible and explained that it was not age alone that counted, but the length, depth, height and breadth of one's life in helping others. A song about Noah was sung, a poem was read, jokes and riddles were told, a Roving Reporter interviewed several people, and a special announcement told all members to enter a contest, keeping a list of how many times they have helped an older person during the month.

Patients Graduate From Cooking Class

Nineteen women at Queen Street Mental Health Centre, Toronto, were hostesses at a party for some of their fellow patients. The party was in celebration of the graduation of these women from once-a-week grooming, sewing and cooking classes conducted by ladies of West Toronto Presbyterial. During the classes each student sampled one cookie out of each batch and the rest were kept in a freezer for the party. Volunteers carry on a wide variety of activities for the patients.

Missionaries Stop in B.C. Enroute From Formosa

In the informal and casual atmosphere of the lounge of West Point Grey Church, Vancouver, Isabel Taylor and Louise Gamble, enroute home on furlough from Formosa, shared the box lunches of members of B.C. Synodical Executive. Miss Gamble was asked about her Sunday School lessons written in Tamal, and Miss Taylor told tidbits of her daily rounds with the students in Tamkang Middle School, many of whom are sent scholarships by WMS groups in Canada.

Perfect Attendance

Members of the Evening Mission Auxiliary of St. Andrew's, Coldwater, Ont., celebrated their seventeenth anniversary at a thankoffering meeting. Charter member Miss Kathleen Galbraith, who has never missed a meeting since the group was organized, was presented with a life membership certificate and pin.

Newslettes

Congratulations to Mr. and Mrs. Charles F. Jones of Beaches Church, Toronto, who celebrated their 60th wedding anniversary in September . . . to Mrs. Mary Beldon of Knox Church, Palmerston, Ont., who celebrated her 100th birthday recently.

The first Honorary Life Membership ever given by Lochwinnoch WMS has been presented to Mrs. Leonard Lindsay.

FINANCIAL REPORT

General Fund
January-August 31, 1969

Disbursements	
National Missions	$ 92,694.88
Overseas Missions	94,162.16
Organization	33,934.96
Editorial and Book Room	14,186.25
Administration	19,222.23
Insurance and Taxes	1,605.18
Student Work	
Christian Literature	511.00
Council Meeting	4,028.23
Grants	400.00
Audio Visual Education	17.38
Medical Insurance for Staff	1,578.25
Synodical Grants	1,185.00
General Contingency	232.12
Canada Pension	3,131.27
	$266,846.06
Receipts for same period	**$174,279.08**

SYNODICAL GIVINGS

JANUARY - SEPTEMBER 1969

	Objective	*To date*
Saskatchewan	$ 13,927.00	$ 5,310.85
Manitoba	19,209.00	6,414.00
Hamilton and London	160,980.00	66,593.83
Toronto and Kingston	174,484.00	66,800.00
Montreal and Ottawa	81,240.00	30,634.58
British Columbia	21,736.00	8,484.06
Alberta	21,869.00	6,883.74
	$493,445.00	$191,121.06
Special Gifts		$ 11,976.87

THE CHURCH IN THE WORLD

Lutherans in South Africa Affirm Christian Council Statement

Christian involvement in the problems of society in Southern Africa is the "most serious issue" facing Lutheran bodies there, the associate general secretary of the Lutheran World Federation says.

The Rev. Carl H. Mau, returning from an extended visit to South and South-West Africa, said Lutheran bodies are increasingly asking themselves: "What is the church's legitimate and urgent task in the face of serious and highly complex issues facing the entire nation?"

"Some are urging that the church limit itself to 'preaching the gospel' ", Mau said, "while others — certainly the majority — are saying that the gospel implies involvement in the affairs of the world, and therefore also in affairs affecting the lives of people".

In conversation with state officials, Pastor Mau said he received the impression that dialogue with the government concerning its policy "is possible and one of the most urgent tasks of the church".

Greek Professor Suspended

A Greek Orthodox professor of church history at the University at Athens, Dr. Gerassimos Konidaris, has been suspended for six months by the Greek Government for "incompatible behaviour". Professor Konidaris is a former member of the Central Committee of the World Council of Churches and is participating in several World Council studies.

According to the Greek press, the reasons given in the order include the professor's indulging in "impermissible hints and criticisms of the Government's legislation for the cleansing of the Church of Greece in a manner which either aroused displeasure among students or offered the occasion for malevolent accusations against the government".

Record Attendance Seen At World YMCA Conference

Some 600 participants registered for the ten-day 5th YMCA World Council and Young Members' Forum in July at Nottingham, England. Officials of the World Alliance of YMCAs noted that the registration is a record and expressed pleasure at the response of youth.

The event for the first time combined a Young Members' Forum with the World Council. About 150 young people between 17 and 25 held a pre-conference three days earlier and then took part in the regular sessions, many of them as voting delegates.

"Together in a Young World" was the theme of the conference, with sub-themes including the communication of faith, international cooperation, the age of technology, urbanization, interfaith relationships and Christian unity.

Among the main speakers were World Alliance President James C. Donnell II of the United States, and H. E. Lij Endalkachew Makonnen, Ambassador of Ethiopia to the United Nations. Prof. William Barclay, British writer and radio and television personality presented daily "biblical meditations."

Appointments for industry

The Church of Scotland has agreed: (1) to double its staff of full-time industrial chaplains from three to six over the next four years and (2) to appoint a technologist in a pioneering study of the Church's role in the new technological society of today. It is believed that this latter appointment will be unique among Churches in Western Europe.

The Rev. George Wilkie, the Church's Industrial Organiser, said it was planned to recruit the technologist from industry and to ask him to bring together industrialists, theologians and others to grapple with the issues arising from the technological advances of our day.

—Life & Work,
Church of Scotland.

Churches' Witness in Industry Crucial in Hong Kong

Industry is the lifeblood of Hong Kong. It is therefore the point at which Christian faith must be seen to have meaning. If the Church loses out in industry, it will lose its effectiveness in Hong Kong.

This was the substance of a report presented to more than 100 persons from government, industry and the church who attended the first annual meeting of the Hong Kong Christian Industrial Committee.

A lack of leadership was pointed to as the greatest obstacle to labour's development, and it was felt that the Church was in a position to help future leaders emerge. Other concerns included the workers' need for education, housing and representation. Churches were called on to press for labour legislation and social security. It was pointed out that the rapidity of urbanization and industrialization requires the churches to plan now if they are to be effective in the future.

Two priorities were announced for the coming year: worker's education for those with leadership potential, and the promotion of changes which will lead to social justice. This involves responding to groups that make decisions affecting the community.

Student Struggle is Christian Concern, Japan Church Paper Holds

"The university struggle" is Japan's major social problem, according to an editorial in *Kyodan Shimpo,* the official newspaper of the United Church of Christ in Japan.

The struggle has two characteristics, according to the editorial. It has much in common with similar demonstrations in Europe and America, and unlike previous revolutionary social movements on behalf of oppressed peoples, it is carried out by students who today represent a more or less privileged class.

Noting that the immediate causes of the struggles differ from country to country, "they have in common the fact that they represent resistance to existing institutions", says the editorial.

These institutions are often spoken of as structures, "but behind this lies the criticism that the university too is a link in the modern government-society structure", says the *Kyodan Shimpo*. "The students' criticism of the irresponsible structure of the universities is one expression of social criticism."

The churches need to understand the problems students are confronting, take their solution seriously, "suffer and walk with them", it is maintained, for the student group has traditionally been a major part of the foundation of the Japanese church. The students are expressing a desire to live as human beings. "Wasn't the Church established precisely because of this desire?" the editorial asks.

Sudan Government Aids Training of Teachers of Religion

Fifteen Roman Catholic and 15 Protestant teachers in elementary schools in the Sudan are taking a one-year course in the teaching of religion, which concludes next month.

Under an arrangement with the Ministry of Education, the teachers were released from regular duties but continued to receive their salaries and books for the course from the state. The churches met other expenses.

The programme was suggested by the Sudan Council of Churches in 1968. Protestants taught the course for Protestant teachers, which included Christian doctrine, Bible history, liturgy and music. A three-week course in Christian drama was given jointly.

Those who have successfully completed the course will receive a certificate qualifying them to teach religion in elementary classes according to a syllabus adopted by the Ministry. Drawn up in consultation with the churches, the syllabus comes into effect during the 1969-70 school year. Religion is now a compulsory subject in the schools. The programme has been welcomed as a sign of improved relations between Church and State.

Indonesia's Minister of Religion Discusses Religious Tolerance

Indonesia's Minister of Religious Affairs, Mr. Mohamed Dachlan, assured a delegation of Christian leaders that churches, mosques and temples, like factories and power plants, contribute to the nation's development.

A delegation from the East Asia Christian Conference called on Mr.

Dachlan recently to discuss religious tolerance, following newspaper accounts of incidents between Moslems and Christians in certain parts of the country.

The minister invited members of the delegation from predominantly Moslem nations to share experiences of inter-faith co-operation in their countries. Bishop Chandu Ray of West Pakistan said Christians heard with joy the news that the Moslem President of Pakistan had donated five acres of land for construction of a Christian chapel in the new capital Islamabad.

* * *

A group of British students has organized a movement called "Third World First". Started at Oxford University, the campaign is to encourage students at other universities as well to give a percentage of their grants and their future earnings to relieve world poverty. Funds may be contributed to any agency the student chooses, and a number of gifts have already been received by Christian Aid, the relief agency of the British Council of Churches.

Better Late Than Never!

When the Youth Department of the World Council of Churches and the World Alliance for International Friendship through the Churches conducted a competition in 1947 on the subject "Christ and World Friendship", one of the 32 winners was a young man named R. Chlubna of Czechoslovakia. On January 31 of this year Mr. Chlubna, now living in Zurich, wrote the WCC Youth Department that he had never been able to collect the 50 Swiss francs due him as a prize. Sure enough, the Finance Department's records bore him out, so Mr. Andreas Schneider, head of finance and accounts, gladly forwarded to Mr. Chlubna the prize-money owing to him.

Theological Education Gets Boost In South-East Asia

The growing number of Christian converts in Indonesia has put serious pressure on theological schools to step up the output of fully trained ministers.

In response to this pressure, administrators and teachers from 10 theological institutions met recently in Sukabumi, Indonesia for a"critical review of theological education and its relation to the ministry to see if it could better meet the needs of the Indonesian churches and the nation".

They made plans to reactivate the Association of Theological Schools in Indonesia so it can provide co-ordination for mutual benefit.

The need for more indigenous writers to provide Christian Literature was recognized and means of finding and encouraging them were discussed.

YOUTH POWER

The government of Sweden has publicly acknowledged that pressure from youth groups in that country was directly responsible for upgrading Sweden's foreign aid program and allocated one per cent of the Gross National Products (GNP) to world development assistance.

WORLD INCOME RISES!

"In the underdeveloped part of the world income per head, has risen by 1% or less during the last five years. The average per capita income in this group is no more than 120 dollars per year, at a 1% rate of increase this will hardly reach 170 dollars by the end of this century."

My job in Mombasa

(cont'd from page 13)

that her parents had written wondering if we had stretched him because he was so healthy and had grown. Many of my sick children patients were the same and they loved all the attention. I almost went broke buying oranges for them.

I enjoyed working and being a part of the African society and received great satisfaction from my association with patients and friends of the hospital. My patients were most appreciative of the smallest attentions. These past two years have been a gratifying experience.

* * *

Is there someone you know who would enjoy reading the GLAD TIDINGS? Has she seen a copy? Loan her yours, and suggest she read a particular article. Here is an order form for her and your convenience.

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PLEASE KEEP THIS PAGE FOR REFERENCE. It will not appear next month.

Resources for
Reconciliation in a Broken World

DARE TO RECONCILE: Settings for Creating Community by John Oliver Nelson.	$1.50
SET FREE FOR OTHERS by Frederick K. Wentz.	$1.50
ADULT GUIDE on Reconciliation in a Broken World by Betty and Hunter Beckelhymer.	$ .85
TEENAGE PACKET including high wall? low wall? no wall? by Ruth Cheney.	$2.00
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STUDY FOR COC including "The Land of Tender Toes" by Dorothy E. Logan.	$2.75

Towards Understanding China and the Chinese People

Adult

CHINA IN CHANGE: AN APPROACH TO UNDERSTANDING by M. Searle Bates (ed.) a basic study on China of the past, the present and the future. Each chapter written by different men will contribute much to our thinking about China.	$1.50
THIS IS CHINA TODAY: A FRESH LOOK by Norman A. Endicott, written and illustrated in magazine style.	$ .95
WORSHIP RESOURCES FROM THE CHINESE by Bliss Wiant. Worship resources by Chinese Christians containing litanies, prayers, meditations and hymns.	$1.25
CHINA PERIL OR PROMISE? a "new multi-media album, vol. 4: No. 2" contains a recording and statements from Mao and the Apostle Paul, pictures and a book on political life in China today and a perspective on Taiwan.	$1.25

Youth

CHINA PROFILE by Ross Terrill (ed.) a silhouette of China today, prepared by an international group of "China watchers," from Canada, Australia, China and Ceylon.	$1.75
HOW MANY SIDES TO A CHINESE COIN? by Myra Scovel. Focuses on the generation gap: includes guidance material.	$1.75

Children

THE FOOLISH OLD MAN WHO MOVED MOUNTAINS: STORIES, SONGS AND SAYINGS FROM CHINA by Marie-Louise Gebhardt. Prepared for children, this charmingly illustrated anthology is delightful reading for all ages.	$1.75

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DECEMBER 1969

GLAD TIDINGS

Suddenly a great army
of heaven's angels
appeared with the angel,
singing praises to God.
Luke 2:13

GOOD NEWS FOR MODERN MAN

GLAD TIDINGS

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Helen C. Proudfoot, B.A.

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A very special "Thank You" to all those who wrote in about the special issue on Indian Canadians. HCP.

Merry Christmas

PEACE AND GOOD WILL

In many parts of the world this Christmastide there is no peace, and good will to all men seems an impossible dream. But, as we remember the birth of our Saviour and the Peace and Good Will practised by Him, let us seek to follow in His Way asking for His strength and guidance as we reach out to all around us in love and understanding. May Peace and Good Will be in the hearts of Christians everywhere this season.

THANKS FOR RENEWAL CARDS

All those subscribers who promptly make use of their Notice of Renewal cards are saving our office staff many hours of tedious checking. The code on your magazine label is reproduced on your renewal card so it is a simple task for us to follow through. Lists are a different matter. Each name has to be checked for the code, expiry date, whether or not it is a renewal or a new subscription, and whether or not the address has been changed. Many times a subscriber's name is sent in on a list in a different form than in previous years, e.g. Mrs. Mary Smith rather than Mrs. E. N. Smith. It often is impossible to know whether or not this is the same person. This not only creates more work in the Glad Tidings office but additional expense as it frequently means Mrs. Mary Smith's name has to be added to the mailing list and later Mrs. E. N. Smith's deleted when all that should have been necessary was report the renewal. Thanks to all who read the card and returned it as requested.

PROMPTNESS SAVES MONEY

Do you know how important it is to notify the Glad Tidings six weeks in advance when you are changing your address? If you don't, the post office returns the cover of the magazine to us with a postage due charge of ten cents. They may indicate the new address on it, but, if not, we either have to delete the subscriber's name at a cost of 6¾ cents, then add it if and when we receive the new address at a cost of 9½ cents, or let the next issue go out again and pay another ten cents when it is returned. Help us save needless expense by sending your change of address as soon as you know you are moving — we need six weeks. —H.C.P.

Christmas greetings from the Glad Tidings staff to all our readers.

NO ROOM

by COLLEEN B. HUBERT

The snow was falling gently as I sat down by the telephone to make my calls. It was only two days before Christmas. I was anxious to get this telephoning job done and return to my gift wrapping.

Our church had recently begun a new series of adult Bible lessons. The first classes had been easy to fill. So many were eager to study the Lord's Word. Now we were contacting more people about this educational opportunity, hoping to fill additional classes, but we were finding less enthusiasm.

I had jotted down fifteen or twenty names on my list. I only had two more people to enroll, and so, with much confidence, I began. This would be easy. After all, they all knew about it and many had been contacted before.

The answers came in and my smile and my confidence faded.

"No, not this time. Maybe we can arrange to later. My husband wouldn't have time now."

"No, I'm simply too busy. The children have music lessons on Wednesdays and I have bowling."

"I just couldn't work it in."

"No, it's just a madhouse here. It's all we can do to get to church. It's just go- go- go-."

"How much time will it take? That much! Oh, then we couldn't. So many other things, you know."

"Not now. We are leaving on a trip."

"No, I couldn't work it in."

"I won't go unless my husband goes, and I know he won't go."

My list was exhausted and my two cards were blank. I slid the receiver onto its hook, tired and discouraged. The day was gray and dreary. Their answers echoed, and it seemed as if they had said, "No, Lord Jesus, my inn is filled. There is no room for you. My rooms are filled with other guests — guests who are more important to me. In room 1A is my family; in room 2 is my home, my beautiful house which must be furnished and dusted and cared for. In room 3 is my job — otherwise how could I keep the other two going? Then, there is my sewing, my hobbies, my clubs, and my coffee hours. They have rooms, too. I just couldn't put them out. I hope that you are comfortable out there in the barn, Jesus, because my inn is just too full."

When will we ever learn to put Jesus first? To give him the best room, the best of our time, our talents, our services and our incomes? I wondered.

Then I remembered that I, too, had hoped to finish my job quickly so that I could wrap gifts. But, somehow, wrappings didn't look important now, so I sat down to make a new list to call.

(Reprinted with permission from SCOPE, journal of American Lutheran Church Women.)

FOR GOD SO LOVED THE WORLD

Purpose — This Christmas worship service is designed to help us recognize the magnitude of God's great Gift of His Son to the world, as the ultimate reconciling act and expression of His love toward men, and to lead us to praise God for the Gift.

Procedure — The program requires a family of four. This may either be a family or four persons from different families. The youngest child should be not less than ten years old. The scene is around a table after a meal.

* * *

Hymn: "Praise the Lord: Ye Heavens, Adore Him" (133)
or
"Hark, the Herald Angels Sing" (171)

Opening Prayer

O Lord, we thank you that you have brought us again to the time of giving and receiving, when we are reminded once again that we and all the world have received your Gift, even your Son, whose coming we celebrate. We gratefully receive this Gift, which comes to us from your limitless love.

But O Lord, with the light and joy of Christmas shining around us, we see how great is the darkness in which we are accustomed to live. We see ourselves as we are; cold, selfish, unloving and unlovely. We shrink back from the great darkness of prejudice and greed within our hearts.

We pray, in anguish and shame, to be forgiven our hatreds and our cruelties.

We claim, our Lord, out of our recognition of our own unworthiness, the Gift you have long since given. We gratefully lay hold upon the Gift, the forgiveness which comes to those who accept Him, and the gift of

---

This program was prepared by the Bluford B. Hestir family, Atlanta, Georgia, and was published by the Board of Women's Work of the Presbyterian Church U. S. It is reprinted here with their permission.

eternal life He brings. In turn, we give you what we have — our lives, as imperfect as they are — and pray that you will use them, shape them, for your glory.

As we live again the glorious story of the birth of your Son, remove our self-will and pride that we may receive the Gift of love, and through that Gift, give us new hearts, new charity, new faith for the living of life. Fill us so full of the wonder of your love that we overflow with it, to give this gift to those around us. And keep us thankful, every day of the year, for that which we have received. We pray in the name of the Child of Bethlehem. Amen.

A FAMILY CIRCLE AT CHRISTMAS

Smaller Child: Mother, what does Advent mean?

Mother: It means the coming — the coming or arrival of someone or something important. We speak of this season of the year as Advent, because it marks the arrival of something — or someone — of tremendous importance.

Older Child: She means the coming of Jesus Christ — Christmas.

Mother: Yes, that's it. But I used the word "something" on purpose. Because I was thinking of the arrival of a very special "something" — a Gift like nothing else, ever!

Older Child: She still means Christmas . . . and Jesus being born, I bet.

Mother: Well, yes. But I thought it might help us to understand something about giving and receiving, and the meaning of Christmas if we talked about God's Gift.

Smaller Child: Say, that reminds me — Our minister says sometimes "It is more blessed to give than to receive." That sounds sort of funny to me. I mean, it's fun to get Christmas presents, and birthday presents and especially surprise presents for nothing at all.

Older Child: You're making sense for once! When I have to shell out for buying Christmas presents, out of my allowance . . . that's no fun!

Smaller Child: That's what I mean, it doesn't seem to me to be more fun to give than receive.

Mother: But the minister didn't say, "It is more fun to give than receive," he said, "It's more 'blessed'." Maybe it would help if we understood just what "blessed" means.

Father: That phrase comes from the 20th chapter of Acts. If you'll read the 30th to 36th verses at bedtime tonight, you'll find that Jesus said those words. He was talking to his disciples, and he was speaking from a very special understanding. You see, he is the Gift . . . and he spoke from an understanding that God gave the Gift because of love. He knew first-hand how very blessed such a love-gift can be.

Older Child: Well, that lets me out! I can't give a gift like that, so why try? I still say receiving is the fun part, whatever blessed means.

Mother: Let me try that again. You've memorized John 3:16. What does it say?

Smaller Child: God so loved the world that he gave his only begotten Son, that whosoever believeth on him won't die but have eternal life.

Mother: Well, that's close, anyway. You see, this giving business starts from love. Then there comes a Gift — God's only Son. And finally there is the receiving part. Had you noticed that nothing happens to you until you receive the Gift? And the Gift is there all the time, but isn't really and truly a Gift until it has been received.

Father: Which means that giving and receiving are both necessary for a gift to mean anything. God loved his world, he still loves his world, but because we people in this world are mean and cantankerous, cruel and selfish — sinful, our minister calls us — God decided to give the Gift — the greatest Gift ever given, to reconcile us to him.

Other Child: There you go again, using those big words!

Father: Well, reconcile means to "set things straight." Remember, you had a fight with Johnny but ten minutes later you were friends again. You were reconciled, you'd come back together again. God knows that we, in our sinfulness, can't find our way back to him . . . we can't make up with him by ourselves. But he gives his Son and says: Here, if you will take this Gift, you and I can be friends again because you have accepted my Son as your friend; he will help you live as if he were your brother, and God your Father.

Mother: Wait a minute, Daddy, slow up. You've even gotten me confused.

Father: Well, what I mean is this: God knows we are separated from him by our sinful ways. So he has a plan, a system for helping us out. His system is simply the business of giving and receiving. He gives — a friendly gesture — and if we accept the Gift, we prove we are willing to be his — his friends, if you will.

Mother: That's better. I get the picture now. It's sort of a matter of saying that unless we open the package, the wonder and beauty of the gift cannot be seen or recognized. Really, giving and receiving are the most natural things in the world; it's part of the natural rhythm of life. Everything else we do is, in varying ways, giving and receiving. Like we have to give love to have love.

Smaller Child: Yeah, I've heard Grandma say you have to be a friend to have one.

Older Child: Or, like, you can't get something for nothing. I have to mow the yard or wash the dishes to earn extra on my allowance — I give my work and receive my pay.

Father: On the farm, Uncle Will sows the seed so he can reap a harvest, or tends the trees to receive the fruit. It's the way of life, as natural as breathing. It's part of God's wisdom that he chose the way of the Gift to reconcile us to him.

Mother: This was God's plan: that by a Gift man would be set right again, brought back from sin and separation. This was God's wisdom, that man can find eternal life if he will just receive the Gift. The plan gives man every chance because it is the sort of natural thing which is a part of the rest of life.

Older Child: But there was a catch to it. We have to be willing to accept the Gift.

Mother: The Bible says "whosoever believeth," and that means we must accept the Gift in faith. And you are right. There's a catch to it, because we are prideful, stubborn creatures. Man, who is so greedy, grasping and selfish when it comes to grabbing things on earth, really has very little understanding of heavenly gifts and eternal values. We who can receive with deep gratitude a simple Christmas present from a friend, often find ourselves unable to put a proper value on the one Gift for whom all Christmas gifts are named.

Father: The fact is that we are so blind to things that really matter that we find it hard to accept a gift that has eternal value.

Older Child: Like my teacher was saying the other day: Our forefathers used to give mirrors and strings of beads to the Indians in exchange for fur pelts because they and the Indians had different sets of values.

Mother: God's set of values is hard for us to understand, I guess, until we accept his Gift in faith, and stand back and watch what happens to our sense of values. Speaking from experience, it's amazing how quickly you see life in a wonderful new way.

Father: So . . . to wrap this idea up: once a year, at Christmas, the whole world slows down a bit and celebrates the first giving of the Gift. Our resistance to accepting it is softened up a bit. And we can sing, and maybe almost understand, the meaning of verses three and four of "O Little Town of Bethlehem."

(Group sings verses three and four of "O Little Town of Bethlehem.")

Father: That's it. God has acted. The Wondrous Gift is given. Now we simply have to decide what we are going to do about it. Accept the Gift or refuse the Gift.

Mother: We can sing "O come to us, abide with us, Our Lord Emmanuel" and mean it, or just sing it because it's Christmas and the words are in the book.

Older Child: If our sense of values is so square, how can we accept God's values — his Gift — as our own?

Father: Say, you are really with it now! That's what I call an intelligent question. Well, the answer the Bible teaches is that God's Spirit is inside each of us, giving us guidance — hints, if you will — the way we should choose. If we accept the hints of those higher feelings within us, God makes it possible for us to recognize real value when it's offered.

Smaller Child: Then what happens?

Mother: What happens when you accept a present from a friend? Does it make a difference?

Smaller Child: Oh, I have to give him a present in return.

Mother: It's the same with God. When I accept a gift, I have a new attitude toward the giver. I'm tied to him in a new way. There is a graitude I feel, a warm glow that says to me: he likes me enough to give me a gift . . . I like being liked . . . I like him for liking me. And pretty soon I find that because I have accepted that gift, I can never be quite the same in my relationship with that friend again; something finer and better has come into our lives.

Father: A little gift can do that. Think how much more, then, the supreme Gift means. We — and our whole world — can be changed. We find every day is filled with a glow . . . a gratitude to God for the Gift, and we find that we live each day in a different way. Paul says in the Bible: "Men by their acceptance of His . . . grace should live all their lives like kings."

Mother: Our gratitude, our thanks to God can be expressed every day. But giving him a present in return . . . how do you suppose we can manage that?

Smaller Child: At Church School, give him my money?

Older Child: And join the church . . . give my promise to be his from now on?

Father: Right on both counts. We give ourselves — and all that we have and are — to him, to be his, and to make of our lives what he would have us make. You know, there is a place in the Bible where Jesus met a woman at a well in Samaria, and he said: "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

Mother: Yes, it's that sort of gift that God gave us all that first Christmas . . . a reconciling gift that makes us want to give a gift in return. Paul says in one of his letters: "So you are no longer outsiders or aliens, but fellow citizens with every other Christian — you belong now to the household of God." When we accept the Gift, we are insiders, we belong . . . and joining the church is a wonderful way of saying: yes, indeed, we do belong.

Father: I'm afraid we make it sound too pat, Mother. I keep remembering how Paul describes our sinful condition, and God's plan for correcting our trouble: "In the past you were spiritually dead because of your disobedience and sins . . . But God's mercy is so rich, and his love for us is so great, that while we were spiritually dead in our disobedience, he brought us to life with Christ; it is by God's grace that you have been saved. And in union with Christ Jesus he raised us up to rule with him in the heavenly world. He did this to demonstrate for all time to come the abundant riches of his grace in the love he showed us in Christ Jesus. For it is by God's grace that you have been saved, through faith. It is not your own doing, but God's gift." (Ephesians 2:1, 4-8 Today's English Version)

Mother: It is a gift that changes death into life, real life. It is a gift that prompts the joyous thanksgiving with which Paul burst out: "Thanks be to God for his inexpressible gift."

Father: It is out of this spirit of thanksgiving, in our growing sense of gratitude to God for setting things right, making everything fresh and new, that the real spirit of Christmas comes. Because God gave, we have received; because we have been willing to receive, we are rich and can give out of the riches of our joy, our faith, our certainty.

Older Child: Okay, I get that part. But what about this more blessed to give than receive part again?

Mother: Well, what comes first, giving or receiving?

Smaller Child: Giving. Someone has to give if anyone is to receive.

Mother: So the giving comes first. That's what starts things. That's what changes lives. That's what makes the world over for us . . . if we receive. That's why giving is better . . . more blessed. It is the start of good things.

Father: Giving creates a response. In the Christian, that response is love of God, and love of God's world and his children. It is this that is the real fountain from which the Christian's giving of himself in love and service really flows. Whether the gift be for one of your parents or a friend, or for a retired minister and his wife, it springs from the wonderful sense of gratitude to God for his gift . . . the blessed gift of life, of eternal life, of his Son.

Mother: If we have received with understanding the Gift of God, we must give in turn from overflowing hearts.

Stage Direction: Scene closes on family as members begin to leave the table. A leader stands at the front of the room.

Leader: Let us all participate in giving our gifts in the spirit of what our family has helped us discover about giving joyfully.

Offering is received.

Hymn "Joy to the World" (165)

Prayer

Thou, O God, has given, that we may know eternal life. We thank Thee, we praise Thee for Thy inexpressible Gift to us! Help us to receive fully, and understand deeply the grace and love with which Thou dost give! And for what we have received and continue to receive, make us cheerful givers in all of life's relationships, that we may bear witness that we are in truth Thy people, the children of light. — Amen.

The Spirit of Christmas

By Margaret Simmons

Gaily decorated stockings were hanging from the mantle. Yule logs were burning brightly giving off a reddish-orange luminescence. Occasionally, at the bursting of a chip, an indigo flame would spark one's inner sanctum, the very opportunity to reflect an old memory or to ponder a new idea. It was a moment to be cherished in an otherwise most crowded head.

Silence prevailed. Everyone in our family was nestled in his or her favourite chair or curled up on the furry rug placed in front of the welcoming hearth. Each was pre-occupied with his own thoughts.

"Mommy?" The silence seemed to break as though it had been a most fragile glass. Again came the soft voice, "Mommy . . . is there a Santa Claus?" Her eyes wide in their innocence, seemed to be pleading that this time she really wanted to know the answer . . . not like last year when she was in kindergarten and asked and then ran off not really wanting to know.

With a quiet inward prayer requesting the strength to answer, and the wisdom to fortify that answer, I stretched forth my arms while my daughter climbed onto my lap. Noticing the interlude, my daughter again put the question to me, "Well Mom . . . is there?"

Humbly, I began, "The Spirit of Christmas is one of the happiest feelings we can have. All of our family feels happy at Christmas, don't we? I know my dear, that you understand we are celebrating Jesus' birthday who was born almost two thousand years ago. And as the wise men gave gifts when Jesus was born (we could say they brought Him birthday presents) so we like to give gifts to our friends to celebrate His birthday. It is fun not only to receive gifts, but to give gifts. We call it the spirit of giving. Mommy has told you many times how much your daddy and I love you, but can you see our love, or grasp it, or put it in your treasure box for safe keeping?"

"No Mommy, I've never held it before, I just know you love me."

"Well dear, we call that the spirit of love. And now my dear, how about happiness?"

"Well Mommy, I don't think I can put that away in my treasure box either."

"Does the Christmas tree make you feel happy?"

"Yes . . ."

"And how about our decorations?"

"Yes."

" . . . and our candles?"

"Yes, and our Christmas cards too."

"Yes, my dear, I think you have the idea. We call that the spirit of happiness. And now my child, about Santa Claus."

"But Mommy, I've seen him and felt his beard, and sat on his knee and I've . . ."

"Yes, he is as much a part of our Christmas as our tree, our candles, our lights, our cards, our festive dinner.

"Santa Claus is a spirit of joy. Joy, like faith, hope, happiness and love are gifts from God. Jesus was the greatest gift of all. It is in celebrating His birthday that we experience the true spirit of Christmas."

CGIT NATIONAL CHRISTMAS VESPER SERVICES

With a troubled Christmas on the world horizon, the Canadian Girls In Training have chosen 'peace' as the theme for their annual candlelighting service.

'Let there be peace on earth,' runs their hymn, 'and let it begin with me.'

The cover design, a striking arrangement of newspaper stories about war in the shape of a dove, is by Christopher Sturgess of Fenelon Falls, Ontario. His collage won honorable mention recently in the Creative Poster Contest for twelve to fourteen-year-olds.

The service is a dramatic presentation, using dialogue to tell the story of Christmas. The New Testament passages are from the best-selling translation, Good News For Modern Man.

In the service, a questioning voice wonders, 'Where do you find peace today? There isn't a corner of the world where there is peace.' A believer replies, and with honesty and realism the believer and questioner explore together the possibilities of peace.

Canadian Girls In Training take these and all other parts in the service and, at the conclusion, light candles to symbolize the coming of the 'light of the world.'

Even the questioner lights a candle — for 'faith'.

She prays, 'Help me to find these answers for myself. Let there be peace on earth and let it begin with me.'

THE PROGRESS OF PEOPLES

by BARBARA WARD

This is the second of a series of articles in which the author will try to answer the reader's question, "What can I do to help make this present moment in history a starting point toward a better tomorrow?"

#2 — Development and Hope; Responsibility and Population.

The developing nations today are not static or stagnant. With an average growth rate of 4.8% a year they are growing more rapidly than did the Atlantic world in its decades of development a century ago. They are positively leaping forward compared with the full stop to all growth which took place in the depressed '30s.

Yet two heavy anxieties cloud a picture which is, in essence, much more encouraging than popular judgment often supposes. The first we have explored. It is that the 4.8% rate of growth has been sustained by critically important inputs of foreign exchange — of dollars and marks and francs and sterling — made available either by ordinary investment, which however does not reach the poorest lands, or by economic assistance, which shows more and more alarming signs of falling away, or by international trade, which is pretty well rigged in favour of the rich nations while they show few signs of being willing to lessen the bias in their own favor.

POPULATION GROWTH NARROWS GAINS

The second anxiety lies in the fact that although 4.8% is better than the Atlantic nations' traditional three per cent, it is not enough. The reason is well known. In most of the developing countries, population growth, unleashed by the control of epidemics and the beginnings of public health, is driving forward by not much less than three percent a year. This leaves too small a margin for all the required investment in new technologies and for the food and health and schooling people need to modernize themselves.

Much of the pessimism freely expressed about the prospects of the poor nations springs from the belief that Thomas R. Malthus, who wrote 150 years ago prophesying that rising population would always swallow up the resources needed for investment and growth, may have been wrong in the 1800s but is right now.

Is he? The fact that he was wrong before suggests that he may be wrong again and there is, in fact, reason to suppose that the present situation, though difficult, is not hopeless. We now know from history that peoples as diverse as the Japanese, the French, the Italians, the Scandinavians and the British do in fact have smaller families when their standards of living and education begin to rise.

With Development comes Stabilization of Population. If no population had ever become stabilized, if birth rates had always remained at three percent instead of Europe's and Japan's one percent, the despair would be in order. World population — at 3.5 billions today — cannot go on doubling every 25 years without exhausting the resources of our little planet. But the growth rate in developed nations has become more stable and this is precisely because they are developed.

When parents know that most of their children will survive the first five years, when a large family is not the only source of labor on the farm — a tractor represents quite a sizeable unit of "child power" — when a large family is not the single prop of old age, when women are educated to want something more encouraging than an annual pregnancy with a 50% rate of infant mortality — when all this occurs, then in all kinds of society and culture, the birthrate ceases to go up like a rising flood.

HOPE AND RESPONSIBILITY

And the reason is the simple one — the parents' own choice. Short of inconceivable interventions by government, reducing citizens to the level of animals in a stud farm, parents' decisions control and will control population growth; and parents, on all historical evidence, exercise what has come to be known as "responsible parenthood" when the pre-conditions of development — health, schools, jobs, hopes — are becoming a reality.

Governments may properly seek to encourage this attitude. But it cannot force or take the place of parental decision and parental conscience. And these, in Europe, in America, in Russia, in Japan, in Australasia, in Taiwan and Korea conform both to personal morality and to the rhythms and hopes of full development.

CHIEF HOPE: PRESS ON

It follows that the chief hope of securing a workable balance between population and resources lies in stimulating and hastening full scale development. Those who advocate family planning without accepting all the economic assistance, the modifications of trading patterns and the global strategy for full development that are necessary to modernize world society simply mistake band aids for basic cures. Responsible parents regulate their families by means their conscience accepts when their hopes of development, health and schooling encourage a smaller family. When there is no hope, there is no responsibility.

So the question is: do we have such a hope? Can development get ahead of the population surge? And the answer is a decided "yes."

BRINGING OUR GIFTS

Once more it is almost Christmas time and that holy season when folks enjoy the special pleasure found only in 'giving'. For many it is a once a year event — for others it is a way of living.

We want to say how thankful we are that so many of our group members throughout our whole Western Division have responded so well during the year which is coming to its close. Your increased givings have helped to bring the Life and the Gospel of Jesus Christ in all its fulness to many.

It has not been necessary to send all of the 1969 budget to Bhil and Formosa, because we have been able to use balances on the fields amounting to approximately $22,000.

We pray that at the time of celebration of the coming of God's greatest gift to the world, we may not slacken our pace, but may give something extra from hearts full of gratitude to our Saviour, Jesus Christ, who came as a babe to Bethlehem.

—(Mrs. W. E.) Mabel F.
McCutcheon
Treasurer

* * *

WORLD DAY OF PRAYER
Friday, March 6, 1970

AVAILABLE FREE OF CHARGE:

Adult Order of Service in English, French, Bilingual, Japanese and Chinese.
Girls' and Children's Order of Service in English only.
Leaders' Guides for members of Planning Committee.
Posters.
Brochure on history of Women's Inter-Church Council of Canada.
Story of World Day of Prayer.
Tips for use of local press and radio, news release and spot announcements for radio and TV.

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"Poor Man on a Throne" — literacy work in Bolivia.
"The Day Thou Gavest" — story of World Day of Prayer.

PICTURE PRINTS AT 25c:

for newspaper use.

Order from Women's Inter-Church Council of Canada, 40 St. Clair Ave. E., **Toronto 7.**

THE CHURCH WITHOUT PEWS

by MARY JACK

It is 9 a.m. on the third Sunday of the month and we are off to the hospital for the chronically ill a few miles away. When we reach it we will be joined by some of the ladies of other Presbyterian churches until our ranks number around the fifteen mark. This is our Sunday for bringing as many patients as possible from all seven floors of this new hospital to the auditorium on the main floor. There one of our ministers will conduct a service of worship.

Now we have reached the hospital and are gratefully greeted by our hospital visitor and her assistants. After a brief glance at the spacious room which contains a few chairs down one side, a portable pulpit in the centre of its raised platform, and copies of the Book of Praise at the doorway, we are given our marching orders. Hurriedly, two of us are assigned to each floor, one to stay at the elevator door and see to it that it arrives and departs safely, the other to accompany the patients (all in wheelchairs) to the end of their descent. Here, we "the leftovers" will complete the final lap of the journey. Fortunately for us, some of the residents are able to wheel their own chairs from the elevator to the sanctuary and thus assure themselves of their favourite spot. For most of them this is not only a time of worship, but the only occasion in the week when they can meet with their friends from other floors.

We enjoy the co-operation of the hospital staff to the extent that one of the service elevators is put at our disposal. In this way we overcome the problem of interfering with the routine work of doctors and nurses. George, one of the orderlies, is always on hand on the main floor to assist us with our traffic or mechanical problems. For it is here that our pedestrian friends meet up with the backlog of wheel-chairs. But in less than thirty minutes the hall is filled with 75-90 worshippers.

The service begins on the stroke of 10 o'clock so that the minister will not be late for his own morning service. Sometimes the soloist is one of our choir members or a friend visiting in our midst. This morning it is George, nattily attired in his white orderly uniform. He has a fine baritone voice and is always willing to substitute at the last minute. Except for the fact that some of the members of the congregation need help in holding their hymn books, the service continues without interruption. We feel an added surge of inspiration as we worship with those saints who but a short time ago attended divine service in their own churches.

All too soon, it is time to reverse the procedure and as carefully as possible make sure that our friends are returned to their proper destinations. We shall be late for our own church service, but we can slip into the back pews of the sanctuary one Sunday a month. Far more important it is that we take our leave with a pleasant smile and a promise of a return visit four weeks hence. In the meantime, ladies from other groups will take their turn, constrained by their love of Jesus Christ so to do.

Services of this nature are being conducted in hospitals, nursing homes, homes for the aging, the mentally and physically handicapped throughout our land. In addition, church members drive those residents who can leave their homes to church services and special meetings each week. In these ways our church is providing opportunities for public worship and fellowship to those who would otherwise be confined to their own rooms.

* * * *

Your Prayers are asked

— for those who plan for programmes at the Christmas season that what is planned may bring a clearer understanding of the true meaning of Christmas to all who participate.

— for leaders, officers, and members of groups as they approach the end of another year, that, as they recall the work of the months that have gone, they may prepare to approach the future with courage and hope.

— for the students from overseas who are studying within the WMS Bursary plan: Miss Anna Cheng, from Taiwan; Miss Ella George, from Lagos, Nigeria; Miss S. K. Singh, Jhansi, India; and Miss Noreen Tyman, Guyana.

— pray that these women who have been or are studying in Canada during this year will have felt the warmth of our Christian fellowship and will carry this sense of sharing back to their own country. Pray that love as we know it at this Christmas season may be revealed in all our relationship with those who come from other countries to Canada and with our fellow-men in Canada and abroad.

— for Mr. and Mrs. O. Kristensen as they take up their duties as house parents of the Presbyterian Fellowship House, Prince Albert, that they may be guided and blessed in their new sphere of Christian service.

— for Mr. and Mrs. A. Beattie, house parents of the Presbyterian Fellowship House, Winnipeg, that they may be given wisdom and understanding in their associations with the young men under their care who have had difficulty with the law.

THE CHRISTMAS OF CHRIST

by NANCY STOW

(Written for a youth group's Christmas Service last year.)

He was born a miracle of holy birth and painless joy.
My child, your child, though he was little part of us, better God's child — a symbol of his love and a promise of his forgiveness.

We were in a stable because the masses had left no room for a king to be born. His bed was a manger and I foolishly held him until my arms ached for I was afraid that if I put him down the straw would scratch his body; but there was no worry when he touched it, it became soft and warm.

Did you notice the star?

It was blue in its brilliance and cast silver rays that flowed through the purple darkness falling gently upon him like many folds in a robe. The angels circumferenced its brightness adding to it their own filling Heaven with splendor. Their voices were shouting in triumph and all men's hearts lept at their song, quickening their pace as they walked and then ran to see their salvation.

The shepherds came, timidly at first, then haltingly as they ex-

plained that they had been directed here and then they fell into rapturous silence as they adored the babe.

All was at peace. The animals were lowing his lullaby and their trusting love formed a golden halo around his head. For just one moment of sleep he shared their ignorance of his task.

The Wise Men came, excitedly, for at last they had found the prophecy that could bring their anxious, searching souls rest. They knelt, offering gifts, to look upon their Christ.

He's asleep now — will you hold him in your arms?

He grew up like all other boys, but somehow he was different.

He was a knowing child.

His eyes spoke, his ears heard and understood.

His lips were taught by scribes in the temples of God and the life that held him up was inspired by his father.

The promise of his birth, the promise given at his birth was gathering. He became a man and walked among his people who could not accept him for the will in their hearts was of glory. Even so he gave to blind men sight, to bleeders health, to lepers hope and to the sleeping life.

He knew no home or rest. His feet carried him over the land, through the years and to a table in an upper room.

His people knew him not and in their awe laid a cross upon him. They pierced his hands with nails and burrowed thorns in his crown. The vinegar swelled his lips while his veins were poisoned. He felt the pain. Shame touched his holy body and his soul was anguished with our sin. Love was cut from his heart and he was alone. His breath grew short, his chest was strained, his eyes were glazed. His voice was low in prayer, he cried tears of Man and *gave up his life in victory. Men's hearts were opened like his side. And they mopped his blood with straw.*

He stayed three days in the tomb, three days in hell, three days lost from the world. Then on the mist he rose and unfolded with the dawn. His death chamber left empty he comforted those who moistened the ground with tears of grief. His words were of exultation and his printed hands marks of truth.

His wounded side gave proof of life and death and life.

His spirit was imparted by tongues of flame.

It was complete and he faded on the evening sky.

He watches today where babies lie. His image becomes them and they flow together. But the dam is built and the door is closed on quiet hinges. There is a latch — your heart. There is a key — your trust. The starlight can mingle with your own. The gifts of peace can belong to you. The flame of inspiration can be yours to give. The power of the spirit is free. The insight of love heals the sick. United hope brings reality. Joy creates innocence. Patience forms friendship and needs bring fulfillment.

We have been born — we shall be born.

We have a life — we shall have life.

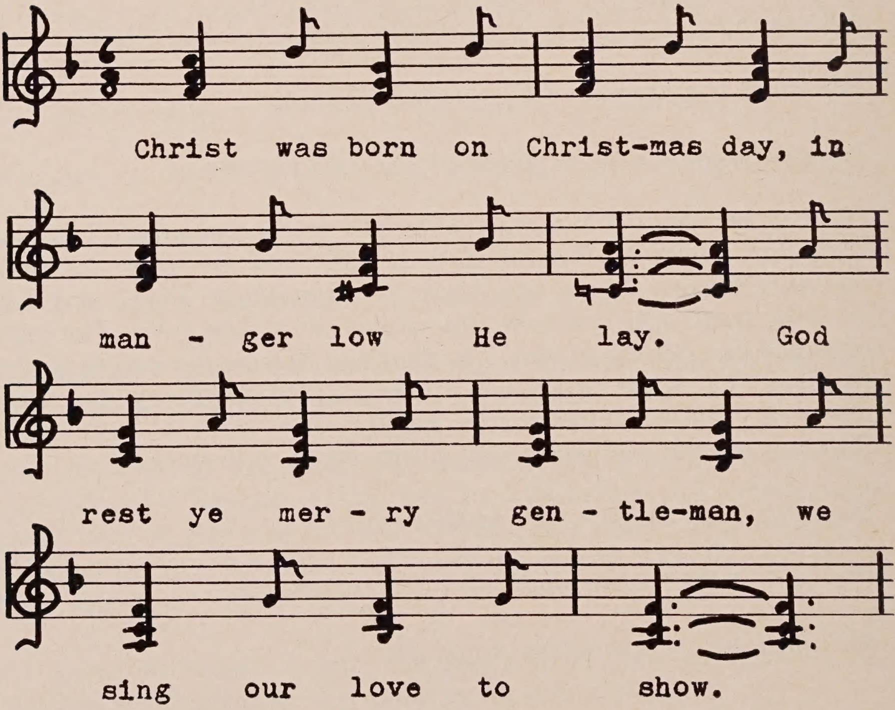
We shall die — but know no death.

★ ★ ★

LE BUT DES EXPLORATEURS (Explorer purpose)

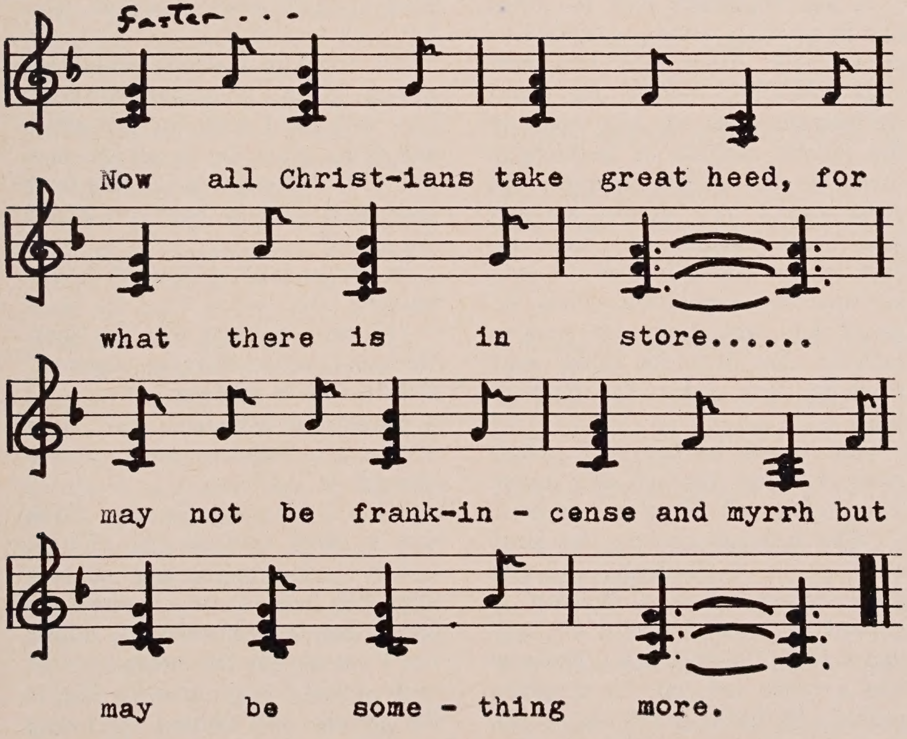
Comme Explorateur, mon but est de vivre chaque jour, guidé par l'amour de Dieu; de grandir chaque jour en explorant le monde de merveilles, fait par Dieu; de me donner chaque jour pour le service des autres, car Dieu m'a donné une vie à vivre et à partager avec d'autres.

CGIT Christmas Carol


Christ was born on Christ-mas day, in
man - ger low He lay. God
rest ye mer - ry gen - tle-man, we
sing our love to show.

(Words and music of this carol were composed by the CGIT girls of St. Andrew's Church, Port Credit, Ontario, and their music leader, Mr. Al Van Camp. Terry Samuel, student at Knox College, prepared it for the engravers so we could reproduce it for you.)

CHORUS:


faster . . .
Now all Christ-ians take great heed, for
what there is in store......
may not be frank-in - cense and myrrh but
may be some - thing more.

2. Angels sang their blessings gay
With thrills of hope and joy
World rejoice on this great day
Of peace on earth to all.

3. Long ago the wise men came
Brought their gifts of gold
Laid them on the stable floor
By the new born babe.

THE SHEPHERD WHO MISSED AND WON

(Reprinted with permission from SCOPE, journal of American Lutheran Church Women.)

by ALICE C. SANNE

It was Naaman's turn to watch the flock from midnight till cock-crow, while Aaron and Benjamin slept peacefully nearby. He chose his favourite spot, the high point on the hillside outside of Bethlehem, drew up his knees, wrapped his arms around them, cupped his chin between his knees, and fixed his eyes on the starry heavens. It was his time for meditation. How he loved that vast, dark, star studded expanse that drew his mind away from the petty and sordid things of life.

One by one his favourite psalms came floating through his mind. The presence of God was very near.

"The heavens declare the glory of God . . ." Suddenly, one star shone brighter than all the rest. It glowed and sparkled until the brilliance filled the entire sky. Naaman was a brave lad, but he trembled visibly. "What's this?" he cried. "Aaron and Benjamin must see this, too."

He shook them violently. As they roused out of their deep sleep, they reached for their crooks poised for the kill, thinking there was a lion nearby. When they opened their eyes the light blinded them. "Wh . . what is this?" they mumbled, and fell back in awe.

An angel in dazzling white appeared. "Don't be afraid. For I am here with good news for you which will bring great joy to all the people. This very night in David's town your Saviour was born — Christ the Lord!"

"Let's go see," exclaimed Aaron, hastily.

"Naaman can stay with the flock. He can't walk that far anyway," said Benjamin apologetically.

Finally, crestfallen and filled with rage, Naaman sank to the ground.

"God," he cried fiercely, "Why was I given this club foot?" He kicked his foot to the side. "I'm always left out. I miss everything. Others can see things and do things, but I am always left behind — utterly useless." He turned his face to the ground, still fuming, no longer seeing the beauty of the heavens; no longer heeding the words of David that he loved so well.

But the message of the angel kept penetrating his rage: "This very night in David's town your Saviour was born."

"I don't need a saviour," he protested, "I'm one of God's chosen people. I keep the letter of the law. I don't kill and I don't steal. And I keep all the feasts, and bring all the sin offerings — though sometimes it has been only two young pigeons. But no one can point a finger at me," he said defiantly.

After a few minutes, and a little more gently, he commented, "I study the Scriptures, and I bring a tithe of all that I possess."

Then, defiantly again, he added, "What more do you expect?" His chest had been expanding as one by one he listed his virtues.

Through the turmoil of his embittered mind, thundered the words, "Thou shalt love the Lord thy God with all your heart, and with all your soul and with all your might."

"No, maybe I don't do that — exactly," he mumbled.

" . . . and your neighbour as yourself," came the well-learned words. It was then that he remembered how jealous he had been of Aaron, who was so light of foot that he had doubtless run all the way to Bethlehem, and how he had muttered as Benjamin hurried off, "I'll get even with you yet!"

One after another his sins kept crowding in upon him. He saw his arrogant boasting, his defiant denials, his self-righteous claims, until he cried out with David "Have mercy upon me O God . . . Wash me thoroughly from my iniquity, and cleanse me from my sin." He lay a long time in humble confession.

Suddenly he jumped up and muttered, "Why I've been to Bethlehem, I've met the Saviour — the Lord who forgives all your iniquity, who heals all your diseases. What was it the angel chorus sang? 'Glory to God in the highest . . .' Yes, that's it. 'His praise shall continually be in my mouth.' "

* * * *

Remove our pain

by ANNE CALDWELL

Remove all pain from the world, we pray.
Must we know hunger and war?
Take away agony, fear and hate
That Thy People will love Thee more.

If I take away pain, you will pay a great price.
Will you sacrifice pity as well?
If I remove all sadness, will there still be gladness
And joy that rings true as a bell?

Will you give up your heroes whose courage flames bright
And what of your martyrs and saints?
Will there still be love that is ready to die
For another who stumbles and faints?

If I take away pain, the Father said,
The world would suffer loss
For what of the Babe that was born in a stable,
Will you give up your Christ on His cross?

THE SPIRIT OF CHRIST

The Japanese students who taught the children at an afternoon Sunday School Class in Kyoto, Japan, invited the children from a nearby slum to attend their Christmas service. These children were outcasts, "ghetto people," as they are known in Japanese. Their families were descendants of slaves and their parents followed certain despised trades. The host children were not accustomed to associating with these children and they greeted them with sticks and stones and orders to stay away.

The teachers went into a huddle with the host children, and a compromise was agreed to: the hosts would sit at one end of the room, and the guests at the other, with the programme in between the two. This arrangement was mutually agreeable, and both groups of children took their places on the straw matted floor.

The first part of the programme was "paper theatre", a story told with the use of many pictures. The story was the Life of Christ. The Japanese teacher was an expert dramatist, who from the first word held the attention of every boy and girl in the room. As the story became more and more interesting, both groups began to inch forward, so that by the time the infant Jesus had grown to manhood, and was nailed to a cross on Calvary, the two groups were indistinguishable.

This experience reminds us that the cross does gather men together across racial and caste lines. "No amount of moralizing can help us if we do not recover in theology the clear Biblical doctrine of the unity of mankind," said Dr. W. A. Visser 'tHooft, the former General Secretary of the World Council of Churches.

People from many nations came to worship the infant Jesus when he was born. On Christmas and every day we are joined to brothers of all nations and races in worshipping Jesus as our crucified and risen Lord.

1970 PRESBYTERIAN CHURCH CALENDAR

Based on the theme "Reconciliation in a Broken World", the 1970 Calendar with its colour photos, captions, descriptive verses and a short commentary on the back page spread, will provide additional resource material on the mission study theme. Fifty cents each, discounts on quantities of 25 or more. Presbyterian Church Calendar, 50 Wynford Dr., Don Mills 403, Ont.

NATIONAL STAFF NEWS

Miss Tse

Recent months have brought a number of changes in the membership of the National Department staff. MISS FANNY TSE arrived in Canada from Hong Kong on June 22 to take up her work in the Chinese Church in Victoria. She brings to this work considerable experience, particularly in the area of kindergartens. Following graduation from the Pui Ching Senior High School in Canton, Miss Tse worked as a private tutor to children for a number of years, first in Macau and later in Hong Kong. From September 1958 to July 1961, she studied at the Hoh Fuk Tong Bible Training School for Women. In February 1962 she was engaged to help with the planning for and the equipping of the Fuk Yau Day Nursery and Kindergarten which opened on December 1 of that year with Miss Tse as its Director, a position which she held until coming to Canada. This Day Nursery and Kindergarten is operated by the Social Welfare Department of the Church of Christ in China and serves over 200 children of factory workers in a resettlement area located in the rapidly growing industrial district of Tsuen Wan in Hong Kong. Miss Tse is a welcome addition to our staff serving the Chinese Canadian people.

Miss Gollan

We also have been pleased to welcome MISS AGNES GOLLAN, who took up her duties in Winnipeg at the beginning of September. Miss Gollan is well-known throughout our Society, having been a member of the Overseas Department staff since 1953 when she was appointed to work in Nigeria. Because of the present upheaval in Nigeria/Biafra, it was not possible for Miss Gollan to return to her work which was located in the Biafra region. She, therefore, has been appointed to assist with the inner city work at Flora House while MISS DOROTHY McCOMBIE is on her study furlough. Miss McCombie is enrolled in the Social Work Course at the University of Manitoba in Winnipeg.

It was with regret that we received the resignation, for health reasons, of MRS. M. A. BLAIR as part-time hospital visitor in Vancouver, effective August

31. Mrs. Blair was a member of our staff for a comparatively short time, having joined in mid-January of this year; however, she made a good contribution during this period.

Wedding bells rang for two members of staff this summer. MISS HEATHER TOURANGEAU was married to Mr. Robert Rennie in Queen Street East Presbyterian Church, Toronto, on June 28. Heather is continuing her work with the Indian Canadian people in the Prince Albert area. MISS PATRICIA RIVETT terminated her work as of August 31 in Assiniboia Presbytery, where she served as presbytery deaconess for a year following her graduation from Ewart College. On August 29 she became the bride of the Rev. Joseph Riddell in Banff. She will continue her Christian service as mistress of St. Andrew's manse in Brandon, Manitoba.

MISS MARY-LOU FUNSTON commenced a year's leave of absence on September 1 and sailed for Australia aboard the "Oriana" two days later. Miss Funston will be missed in Westminster Presbytery where she has served most acceptably for the past two years.

We pray God's richest blessing upon each of these staff members, past and present, in all their future endeavours for Him.

* * *

OFFICERS' CORNER

ADULT GROUP SECRETARIES AND TREASURERS, C.G.I.T. AND CHILDREN'S GROUP LEADERS

Thirty-one days hath December. Know what day the 31st is? It's New Year's Eve — right? But it's also the deadline for sending in those detailed annual reports of your group's activities, and monies, to the proper presbyterial officers. Perhaps you did get them sent in time to be put into their Christmas stockings — but, if not, let's start the New Year with a clean slate.

1969 GROUP EXECUTIVES

Commissioned and set apart? The 1970 Executive of your Group is about to begin its work. Finish your year's agenda by installing them in office, using the WMS Service of Installation (see p.29 "Worship for Adult Groups"). Their work will carry special responsibility. Should it not begin with special recognition?

THE WMS AT WORK

"Let's Do This Again" Said the Ladies

At a presbyterial women's rally held in June at St. Paul's Church, Banff, the morning programme was a relaxing one of swimming in the sulpher hot springs' pool or sightseeing.

After lunch, entertainment was provided by St. Paul's Children's Choir followed by a rousing sing song "Singing New Songs for the Lord" in modern version.

The afternoon theme, "How I am using my God-given Gift" was presented by three panels of women: (a) The Christian Woman in the Home by two mothers; (b) The Christian Woman in the Community by a business woman, a volunteer nursing home visitor, a teacher, and a nurse; and (c) The Christian Woman in the Church by a choir member, a woman elder, a leader of youth work, and an officer in a women's group. The ladies met in small groups for discussion following the panels.

It was a wonderful day of worship and fellowship, reports the press secretary, and there were many cries of "Let's Do This Again."

Glad Tidings Used to Look at Work of Society

At the pre-harvest meeting of the WMS group of Knox Church, Briercrest, Sask., the members, in turn, presented interesting items from current and back numbers of the *Glad Tidings*. These presented a broad look at the work of the society ."Famine in the midst of plenty" was dealt with by one member while another outlined the needs of our Indian citizens. A senior member, Mrs. T. Findlay, told in her own words, very graphically, a story from a copy of the *Glad Tidings* dated 1945.

"Reconciliation" at Presbyterial Rally

The beauty of the colour and arrangement of the blood-red gladiolas and glossy green leaves made one's soul soar in excitement; and as the theme word "reconciliation" became stamped upon our consciousness, the two seemed to become forcefully intermingled — the blood spilled for us that reconciliation with God may be complete, and therefore we can hope to be reconciled to our fellow man.

The Regional Rally of the Westminster Presbyterial was held at Bradner, the bulb centre of B.C., co-hostessed by the Bradner and Mt. Pleasant ladies. The day began worship led by the Rev. H. Harvey, who said that "mission" is the distinctive mark of a Christian, and that if a person is not interested in Christ's mission, he is not really a Christian.

Mrs. W. Murdoch in reporting on the International North-West Missionary Conference held in July had the ladies do a practical and forceful demonstration of reconciliation. Then with a film on Canairelief and slides on Nigeria/Biafra shown by Dorothy Bulmer, came the reality of the need of reconciliation in a very broken portion of the world.

Reports from the numerically small groups of the Fraser Valley, were, as always, an inspiration to the urban dwellers.

"Education for Mission" Highlighted at Executive Meeting

At a meeting of the Executive of the Montreal - Ottawa Synodical held in September, the president, Mrs. P. W. Murray, asked that all societies, which have received a letter "Education for Mission" sent from Council, should give special attention to this communication and use it for discussion at one of their meetings.

Miss Blaise and Miss Dodds presented "Ways and Means of Education for Mission." Teach, Try, Trust were stressed. Be well informed; have a wide knowledge of available materials; have contact with each group within the church; be available to help when needed. A simple method of financing was demonstrated and we were reminded to: "Make my giving according to my income. Lest my income be according to my giving."

Mrs. McLagan, synodical secretary for children's work, said she would like to meet with her counterparts in presbyterials and/or be given some time to speak to them at annual meetings and rallies.

Miss Margaret Boyd spoke of the objectives of WMS and stated that, whereas in the past we have been given facts, a change of attitude is now needed. It was suggested that we increase informality at our meetings and encourage participation by our members, as it is by becoming involved that interest is stimulated.

Supply Projects Reported in Peterborough

The Supply Secretary of Peterborough Presbyterial reported at their fall rally that a large bale of clothing had been sent to Fellowship Centre, Kenora; 150 baby shirts had been knit and sent to various centres as a second mile project; bandages were knit and hospital gowns made for the Leprosy Mission.

Explorers Present Play At Presbyterial Rally

At the fall rally of Hamilton Presbyterial, the Explorers of West Flamboro Church presented a play on the purpose of the Explorer program and Mrs. W. E. McCutcheon, Treasurer, challenged the women to be faithful to the work of the WMS.

Women's organizations of Hampstead, Gadshill, and Shakespeare, Ontario, met with the members of the WMS group of Knox, North Easthope to celebrate their 85th anniversary. The group was founded by the late Mrs. Gordon of Harrington (mother of Ralph Connor).

Guest speaker was Mrs. Roy Gellatley who related her experiences as a missionary in Africa.

"Giving thanks" theme of Rally

The theme of the fall rally of West Toronto Presbyterial was "Giving thanks always for all things." Miss Louise Reith, in speaking on the women's work in Guyana, said we should rejoice in the development there from a mission of the Canadian Church into the Guyana Presbyterian Church. Treasurer Mrs. W. E. McCutcheon spoke from the text "There remaineth yet very much land to be possessed." She said Christians have no alternative to evangelization. We have not finished winning the world for Christ and our time is limited. What can we do and give now, in 1969?

The presbyterial reported that knitted baby shirts have been sent to many countries and 75 hospital gowns for lepers made from men's shirts have gone to Taiwan.

Reunion Celebrated

Former members, young people and Home Helpers were invited to a reunion by the Alma Cheyne group of St. Andrew's, Islington, recently. Mrs. Carolyn Birse spoke on experiences in Nigeria where she and her husband served with CUSO.

SYNODICAL GIVINGS

JANUARY - OCTOBER 1969

	Objective	*To date*
Alberta	$ 21,869.00	$ 8,918.37
Saskatchewan	13,927.00	5,833.56
Manitoba	19,209.00	7,639.88
Hamilton and London	160,980.00	73,048.22
Toronto and Kingston	174,484.00	73,400.00
Montreal and Ottawa	81,240.00	38,375.52
British Columbia	21,736.00	8,484.00
	$493,445.00	$215,699.01
Expenditures to date		343,851.01

THE CHURCH IN THE WORLD

Special Youth Project Voted By World YWCA Executive Body

Staff will be added by the World YWCA, headquartered in Geneva, to implement a special five-year youth project to involve more young people in the programme and structures of the organization.

In approving the additional staff to work with national associations around the world on increasing youth participation, the Executive Committee said: "We do not see our objective as helping youth . . . or as advancing our work with youth, but as using the creative force of youth to help us meet the problems which beset them and consequently our whole world".

British Congregationalists Will Ask 1% For Development

The Congregational Church in England and Wales has decided to launch an appeal to all its members to give 1% of their net income or "take home income", towards the alleviation of world poverty and the promotion of overseas development. This 1% is to be over and above all they are at present giving to the church for the maintenance of mission at home and overseas.

At the same time the church agreed to press forward with a concerted campaign to influence public opinion and government action until at least 1% of the gross national product is made available each year by the Government for development programmes overseas.

Canadian Lutherans Adopt Social Statements

Social statements on international responsibility, housing, and day care services were unanimously adopted at the fourth biennial convention of the Canadian section of the Lutheran Church in America, held in Edmonton.

The committee on Social Concerns, presented the statements as expressions of the majority opinion of the church membership. In one statement the government is urged to attain as quickly as possible the stated objectives of setting aside one per cent of the gross national product for international development.

Concerning housing, the statement says that the church should be a partner in planning and projects, and should actively support housing for lower-income groups. It also says the church should support the principal that users of public housing be involved in the decision-making process.

The statement on day care services cites various concerns about the basic needs of the young child. It suggests that community and industry, who both benefit from the services of "working mothers", have a responsibility to meet the needs, not of the "working mothers", but of the young children concerned. The statement asks the church to use its facilities for day care services and to mobilize public opinion to "look at what is happening to young children".

EACC Schedules Consultation With Conservative Evangelicals

A consultation bringing together conservative evangelicals and other Christians in East Asia around the theme of "Judgment and Hope in the Gospel" is announced for July 8-14, 1970 in Gotamba, Japan. Sponsoring the consultation will be the East Asia Christian Conference (EACC), which is concerned about the widening gulf between these two groups of Christians.

The "Judgment and Hope" theme will be divided into three sub-themes: judgment in the Gospel of Jesus Christ; hope in the Gospel of Jesus Christ; the Church as a sign of judgment and hope. Within this context, special attention will be given to evangelism, social obedience, and human destiny and the end. These are three areas in which there is a marked difference of opinion between conservative evangelicals and other Christians.

The purpose of the consultation is to use the various theological positions within the Church in Asia to reach a deeper understanding of the Gospel with particular reference to judgment and hope.

Each section will consider papers and questions prepared in advance, seek to deliniate areas of agreement and disagreement, and see where co-operative work can be undertaken.

Schools in Pakistan Face Nationalization

Several hundred Christian missionary schools face nationalization under a new plan announced by the Pakistani government. The proposal to nationalize all church schools is part of a detailed statement of over-all educational policy which has been published to elicit public opinion.

Youth Predominate At Kirchentag

At the German Evangelical Kirchentag 1969 it was hard to find many older people in the crowd of young ones. True, they were most numerous in groups on social questions, such as development, democracy, relations between men and women, the use of power. But considerable numbers also took an interest in Bible study. The only place they failed to fill was Hall 10 set aside as a gathering place for youth. Clearly today's youth prefers to make its views felt in the hearing of its elders and for this the Kirchentag was an ideal forum.

Lutheran Women May Get Larger Role

Women will play a much larger role in the decision-making bodies of the Lutheran World Federation if the suggestions put forward by a recent international Lutheran women's consultation held in Sweden are adopted.

At the end of their week-long deliberations, more than 40 women from 18 countries drew up a series of recommendations which will go to the 20-man LWF Executive Committee in Copenhagen next December and then to the Fifth LWF Assembly in Porto Alegre, Brazil next July. Nearly half the participants at the consultation came from Third World countries; non-Lutheran churches sent observers.

High on the list of recommendations was one expressing the desire "that women be recognized as full partners in the work of the LWF by appointing them to policy, planning and decision-making commissions and sub-committees . . ."

A woman must be employed in the LWF general secretariat, the conference said, "to meet the unmet concerns of women and their organizations . . . utilizing services and programmes of the LWF or other ecumenical and international organizations". Member churches were asked to send women to participate in various study projects on a short-term basis. The conference also called for establishment of a women's committee as a pertinent part of an LWF commission, since the present Continuation Committee on Women's Work does not fit into the federation's present structure.

Black Manifesto

The president of the National Baptist Convention in the U.S.A., Inc., has described the Black Manifesto of James Forman as a "totalitarian message" and compared it to the Communist Manifesto of 1848.

Dr. J. H. Jackson, head of the nation's largest Negro religious body, told delegates to the Church convention in New York that the denomination would neither share in, nor contribute to, the fund which the National Black Economic Development Conference is seeking to raise through demands for "reparations" from white churches and synagogues.

White Students Arrested In Black Area

Ten white students of the Student Christian Movement (SCM) have been arrested at Trufloop in Northern Transvaal for having joined in a religious service with African students. They will have to pay a fine of £14 sterling or appear before the High Court for having entered a "Bantu area" without permission.

Students at university colleges reserved for Africans are not permitted to join the Student Christian Movement. The students at Trufloop had recently organized a demonstration demanding the right to belong to the Movement.

- The Rhodesian Board of Censorship has prohibited Martin Luther King's best seller "Strength to Love" according to a French news agency.

CANADA IN THE WORLD

Capital Assistance Meets Needs

If a developing country asks for a grant or loan from CIDA, the chances are more than six to one that the Capital Assistance division ends up supervising or advising on the supervision of the project.

Over 80% of CIDA's yearly budget goes into capital assistance projects — actual construction, raw materials, manufactured items and foodstuffs to aid the economic development of developing countries. It also pays for aerial surveys, feasibility studies and other forms of investigation.

For example, a certain country may ask CIDA to help build a road through its hinterland. The request is first sent to the Planning division where an economic study is done to answer several questions. Is there really a need for such a road? If there is, is this the best or most economical place for it? Capital Assistance often helps out here . . . with a feasibility study or by providing additional technical information — or by simply giving advice when asked.

After the Planning division's report is complete, it is sent to the Canadian International Development Board for approval. This board consists of representatives from CIDA and four other federal departments. If they accept the proposal, it is then passed on to the Operations branch and then to the Capital Assistance men again.

This division boasts a collection of administrators, economists, architects and engineers of many sorts — including electrical, water power, soils, marine, electronics, concrete resources, mechanical and civil engineers.

Capital Assistance type of aid falls into four main categories. These are project aid, commodity aid, non-project and non-commodity aid, and small projects aid.

Project aid is the type of aid we give to cover the cost of a bridge, a power plant or dams such as the Kundah Dams in India.

Another example of project aid is in the agricultural field. Several countries have purchased Canadian cattle recently. Barbados and Trinidad and Tobago are two of them. South Korea is another. These cattle have been used to either help establish new dairy industries, to introduce new blood-lines into a herd or to help land-settlement.

Commodity aid means the provision of raw materials such as iron or steel, aluminum, lead, zinc, copper, asbestos or sulphur as well as semi-processed materials like fertilizers and pesticides.

It also means food aid which is shipped only when there has been famine, war, pestilence or disaster in a country. Otherwise, we encourage developing countries to feed themselves and provide fertilizer and irrigation expertise. Divisions other than Capital Assistance send out agricultural advisers or bring students to learn agricultural methods right here in Canada. We will have given approximately $69,000,000 worth of food aid in the 1968-69 fiscal year. These are outright grants, not loans, and have gone mainly to African and Colombo Plan countries.

Non-project and non-commodity aid includes CIDA's provision of aircraft, trucks, ships, locomotives, snow-blowers, complete bakeries, fishing boats, pipes, rails — and even nails. In other words the shipping of capital equipment.

Small projects aid includes the many projects which involve a very tiny expenditure of money for a great amount of help to individual Canadians serving abroad as teachers or advisers. They often need school books, projectors, visual training aids, tape recorders, gramophones, blackboards, radiation equipment, geological specimens, lab equipment, seeds, scientific equipment and sometimes, personal equipment which cannot be supplied locally.

Small Aid Projects Create Much Goodwill

Although million dollar dams and hydro-electric projects get all the attention, small aid projects, often costing under a thousand dollars, create much goodwill between Canada and the developing countries.

A calculating machine and some small office supplies have made it easier to maintain medical records efficiently at the Dr. Tjipto Mangunkusumo General Hospital in Indonesia. The hospital, the largest in Djakarta, is the teaching hospital for the Faculty of Medicine of the University of Indonesia, as well as the city's public hospital. About thirty members of the staff, including the Director, received training in Canada.

The Red Cross Hospital at Bogor, Indonesia, received a sterilizer and some bedding which were desperately required.

In Ethiopia, $300 was made available for a scientific expedition to examine the area around the town of Sardo which was completely destroyed by earthquakes in March of this year. The expedition aims to evaluate the degree of danger from earthquakes in different regions of Ethiopia so that a security building code for public buildings may be established.

Newsprint Provided To Congo

Canada is providing 2,100 tons of printing paper as part of the Canadian International Development Agency's participation in a programme of school textbook production in the Democratic Republic of the Congo (Kinshasa).

The paper, valued at approximately $810,000, will be provided over the next three years to produce an estimated 12 million textbooks for the country's primary and secondary schools. This is part of a project which began in 1966, when Canada agreed to provide 900 tons of paper to the Congo. The last shipment of that consignment was made in December of 1968 and will complete the production of approximately 5,200,000 textbooks, a substantial part of the Education Ministry's needs. The extension of this programme will ensure continued support to a vital sector of the Congo's economy.

Canadian Funds Build Centre

As a result of contributions received through Miles for Millions marches the World Literacy of Canada Inc., Toronto, has built an Adult Education Centre in Eastern Uttar Pradesh State. The centre will involve local leadership institutions to promote family planning and food production.

Literacy House also sends books to eight deposit centres in the Lucknow area. Last year 92,000 books were circulated to nearby villages by jeep and bicycles.

Airlift School Supplies

The first airlift of school supplies to Kingston, Jamaica, completed in mid-March, is the largest in the three-year history of Operation School Supplies.

Operation School Supplies is an Ontario Department of Education project which, in co-operation with the Canadian Armed Forces, sends classroom equipment to Commonwealth Countries in the Caribbean.

* * *

A $17,400,000 loan announced by the World Bank to expand Zambia's secondary educational system will help overcome the country's crucial shortage of trained manpower in nearly every sector of the economy. As a result, by 1980 Zambia will be able to fill positions in industry, commerce and agriculture with its own secondary school graduates as well as having a qualified secondary school teaching force to replace expatriates who now fill about 90 per cent of these posts.

The project provides for the construction and equipment of nine new secondary schools, and for the improvement and extension of facilities at 56 existing ones. This will contribute to the expansion of secondary school enrollment from the present 39,000 to 80,000 in 1974 in Zambia.

* * *

The Inter-Governmental Committee of the World Food Programme has completed its examination of requests for food aid and authorized $180 million for 17 projects in 14 countries. The aid will last from two to five years.

Foods of various types pledged to the programme by members of the United Nations and the Food and Agriculture Organization are used mainly as wages or incentives to workers and volunteers engaged in a variety of operations, for mothers, children, students and the sick, and for feeding livestock.

MUNSHI

"Lo: star-led chiefs"

"Face-off at the Chicago blue-line . . . and Mahovlich has the puck . . . a pass to Brewer . . . he shoots . . . and the shot is wide."

J.P. groaned, S.P. looked glum, and I concentrated — or tried to — on my notes for the tableaux at our Evening Auxiliary Christmas meeting. Hockey games may come and hockey games may go, but sometimes it's more important to find a Wise Man on short notice.

"Now let me see — whom can I get to take Frankie's place?"

"Frankie's place? Gee Mom, you can't put him off. What'd he do?"

"He? I'm talking about Frances Belham. She's got bronchitis — phoned me just now — and so I have to find another Wise Man for tomorrow night."

"Four minutes of play left in the 2nd period, Detroit leading 2-1" came the sportcaster's voice, smothering what sounded suspiciously like "Humpff" from S.P.

"And I'm getting laryngitis," I added severely, "I've been on the phone all day for the Nominating Committee — and, do you know, no one wants to be Secretary."

"Boy, that was a save," applauded J.P. "Did you see that, Dad? Lucky they got him signed up this year."

"More luck than your mother seems to be having. Alice, why do you get yourself into these situations? Do go and make some tea for us while you line up your women."

"Tea, the cup that cheers. I do need some cheering. Yes, why do I get myself into all these jobs," I grumbled, departing downstairs, followed by — "and the play is stopped."

. . . "Brrh" sounded the telephone. Oh, no! Not another Wise Man laid aside, I prayed, putting on the kettle.

"Alice," came Aunt Mary's voice, "Does S.P. know that he left his parking lights on?"

"I'll run out and turn them off. I'll talk to you in the morning. How would you like to be a Wise Man?"

"Pouf!" said Aunt Mary, hanging up the phone.

Snatching J.P.'s windbreaker, I flew out to the driveway and switched off the offending lights. In the faint illumination cast in the backyard by the street-lights, how close the stars looked in the winter air. "The forget-me-nots of the angels," I thought, naming them over as familiar friends. Could the Dog Star have been the one that shone over Bethlehem that night, or was it a "nova" star that the Magi had followed, a special one that had flamed in the heavens, and, its divine task done, subsided forever?

"And it came to pass in those days that a decree went forth from Caesar Augustus . . .", I quoted, rolling the words around my tongue. From my childhood, they had never failed to stir me. "There came three wise men from the East saying 'Where is he . . .? We have seen his star in the east, and are come to worship him'."

Did finding Wise Men and secretaries and tea for my menfolk fit in with the simple seeking and adoration in those words? I am after all mortal, and December is a very busy month — annual meetings, reports, Christmas letters, nominating committees, presents — and Christmas tableaux. Wasn't I missing something?

"Alice," roared S.P. from the doorway. "What are you doing out there if you're getting laryngitis? You almost lost a kettle too. What are you looking for?"

"A Wise Man," I said, as the lights winked off at Aunt Mary's house. "I think I've found her."

* * *

MAWD, the Manitoba Association for World Development, is a community based educational program, bringing together old and young in a concern for the "global village". It was incorporated in January 1968.

MAWD undertook the "Miles for Millions" March in May 1968 and over 27,000 adults and young people, supported by 300,000 sponsors, walked over a 35-mile course to raise close to $250,000. This year, there were 30,000 marchers, and more than 1,000 volunteers helping at checkpoints and other areas. The Rev. Bruce Miles began his walk after his morning church service and completed the 35 miles at 4 a.m. Monday. He was responsible for over $1,000 in pledges.

Prior to the 1969 March, MAWD agreed that one-fifth of the money should be used in Manitoba in involvement with Indian-Metis development programs and in summer work camps. $10,000 has now been allocated for native Manitoban peoples.

On the international scene, MAWD has concentrated its funds on one area — the island of St. Lucia in the Caribbean, as they feel this is more effective than scattering the money over a large area of the world. Contacts have been developed between St. Lucia and Manitoba not only amongst young people, but also between professional and business leaders of the two communities. This summer Manitoban High School students participated in a "mini-CUSO" operation on the island, assisting existing agencies in Day Care Centres, Hospital and Education Facilities, and distribution of 40 tons of textbooks.

In Remembrance

Name	**Church**	**Presbyterial**
Miss Ida Morrison	Knox, Alliston	Barrie
Mrs. W. J. McClure	Presbyterian Church, Norval	Brampton
Mrs. Herbert Byers	St. James, Cardinal	Brockville
Mrs. Laura Cameron	St. John's, Cornwall	Glengarry
Mrs. Lumsden Henderson	Knox's, Galt	Guelph
Mrs. Bessie Johnson	St. Andrew's, Armstrong	Kamloops-Okanagan
Miss Emily E. Fraser	Knox Cresc. & Kensington	Montreal
Mrs. Jean MacIntyre	First, Port Colborne	Niagara
Mrs. Edward Pleasance	St. Andrew's, Richmond	Ottawa
Mrs. J. (Janet) Mills	Knox, Havelock	Peterborough
Miss Marion Lane Scarth	St. Paul's, Port Hope	Peterborough
Mrs. A. M. MacKenzie	St. Paul's, Scotstown	Quebec
Mrs. R. Bowles	Paterson Memorial, Sarnia	Sarnia
Mrs. E. Jarvis	St. James, Forest	Sarnia
Miss Phyllis Klasges	St. Andrew's, Saskatoon	Saskatoon
Mrs. Graham (Tena) Hastie	Knox Calvin, Harriston	Saugeen
Mrs. F. L. Cosford	Knox, Stratford	Stratford
Mrs. Ernest Etherington	Knox, Stratford	Stratford
Miss Jean McIntosh	Knox, Stratford	Stratford
Mrs. Ruth Stewardson	First, New Westminster	Westminster

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SEE NOVEMBER ISSUE FOR LISTING OF COUNCIL EXECUTIVE

READ: I Peter 3:18

PEACE

"The fruit of the Spirit is . . . peace." Galatians 5:22

Today much emphasis is laid on the threat to world peace and the danger of scientific development which if misused could mean the annihilation of mankind. Really the situation is frightening. But human beings can reason, and all the world cannot go heedlessly to perdition. This gives a hope and provides an opportunity for all Christians to seek to reason out the path wherein to tread. We must track down means, and must do so by penance, prayer and fasting. Incessant supplication and a contrite heart are sure signposts to the way ahead. The kind of light we seek in the gloom, by which to forge ahead, cannot come forth but by prayer and fasting.

This search for peace must begin in our very homes. From there we must reach out by every possible means of contact — to those quite near at hand; then from near to far, and from far to farthest, until like a pebble cast in the center of the pool, our efforts reach to earth's remotest end. And so let us each seek peace and pursue it.

PRAYER

O God, Almighty and Eternal Father, we know that Thou art in our midst at this time. In Thy presence we stand quietly as individuals and as co-workers together. We each have been found wanting in our endeavors for peace in our homes, among our families, in our work places, in our groups. We have not acted according to Thy directions, nor according to our better impulses that should fulfill those earnest desires. Our deeds have not supported our thoughts or words for the peace we seek. Forgive us for our weakness.

Speak to us now and let us feel Thy Spirit within us at work. Through Thy Son, our Advocate, Mediator, Savior, and Redeemer, we plead for Thy pardon and peace. Give us a clearer vision of the way in which each and all may seek peace and pursue it. Let the hard-hearted become converted, the doubting be convinced, and the frail be strengthened by Thee. Enhance all that makes for peace on earth and good will toward mankind. All this we ask in Jesus' Name. Amen.

Esther Coker — Sierra Leone (from **Circle of Prayer,** Fellowship of the Least Coin).

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